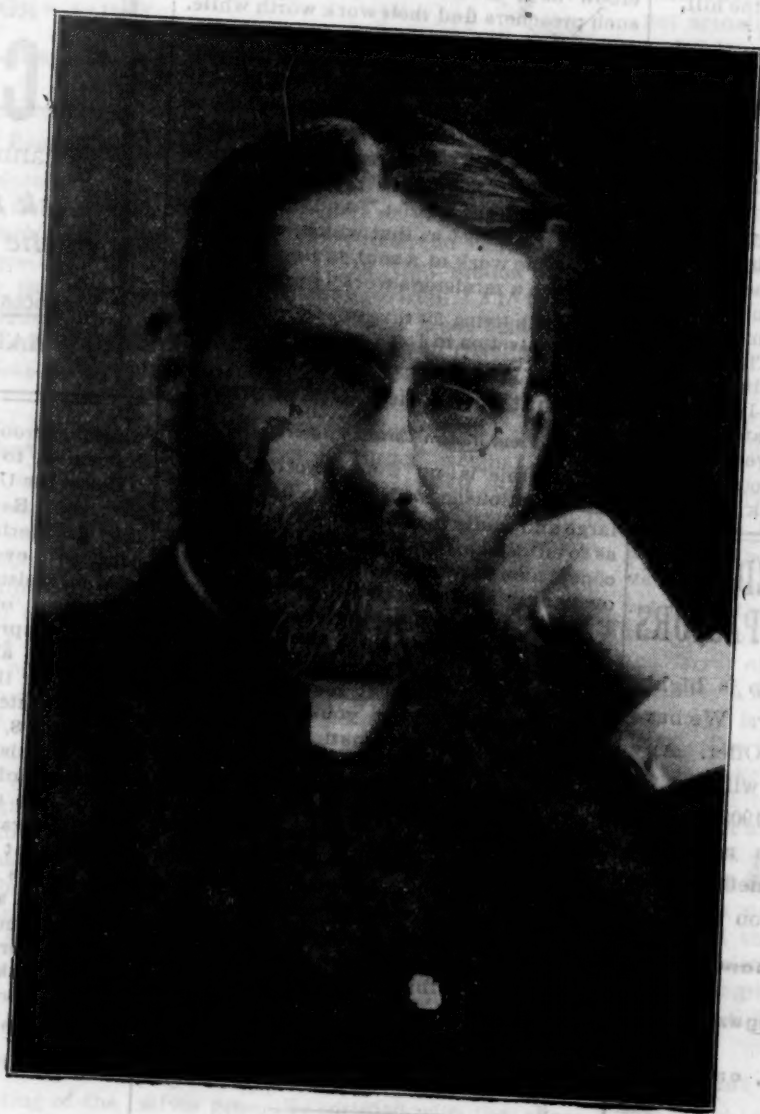


Zion's Herald

WEDNESDAY, JANUARY 18, 1905



HUGH PRICE HUGHES

See page 70

My Father's Field

A maiden stood where the fields were ripe,
And gathered the golden wheat;
Gayly she sang as she bound her sheaves,
And laid them about her feet.

One marked her there as she passed her by,
Alone with her hard earned spoil,
And spoke of rest, for the sun was high,
And the reaper spent with toil.

But the maiden smiled, as her glad voice
said:

"Nay, lady, I may not yield.
The work is great, but the work is sweet,
I toil in my father's field."

Gleaners of Christ, in your lonely toil,
When weary and fain to yield,
Take comfort here, though the work is
great,
"Ye toil in your Father's field."

And the Father's house lies over the hill,
Where the sun of life goes down;
There shall ye rest, and the Father's smile
Forever your work shall crown.

— E. G. Stewart.

The New Evangelism

REV. E. S. LEWIS, D. D.

THE new evangelism is a broad evangelism. Nothing is worthy of the name that does not include all the agencies that win men to Christ. No man can limit the evangelism of today to the mourners' bench and the camp-meeting. These time-honored methods are not to be disparaged, but they are not everything. Individual effort for souls, outside the hot atmosphere of the revival-meeting, is evangelism; the mighty work of the Sunday-school is evangelism; so is our hospital work, our dea-

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coness work, our school and college work, our missionary work, our Young Men's Christian Association work, our social settlement work, our temperance work — all these and many more represent, in the Christian zeal of today and in the ends sought, the "protracted effort" of former times. We are to see in the differentiation of methods not a decline of evangelistic zeal, but an evolution. As society moves out we must move with it if we would reach souls.

Jesus Christ at his Elbow

From the Christian Guardian.

"I LIKE to hear that man," said Joseph Hume, skeptic though he was, of such a minister, "he preaches as if Jesus Christ were at his elbow." And men always like to hear a man preach who preaches as if he had Jesus Christ at his elbow. As a matter of fact, Jesus Christ always is at the elbow of a man who so preaches. And such preachers find their work worth while. Difficulties it has, self denials it calls for, the smooth and easy path is not often, perhaps not ever, for such faithful feet to walk in, but it is worth while, it is always and everywhere worth while. For such preaching saves souls. That is, it lifts men and women out of sin into the presence and power of Jesus Christ. And there is no reward so sweet as that which, even here, crowns the work of a soul saving minister. Yes, such a minister's work is worth while.

"'Tis worth living for this, to administer bliss,
And salvation in Jesus' name."

Dogmatism Kuled Out Forever

From Western Christian Advocate.

BUT this is no time for criticism and captiousness. No one is having such large and enduring success in evangelism as to entitle him to fling scorn at his less conspicuous brother, or speak contemptuously of his modest word of suggestion. Every allowance must be made for individuality, and every man must be true to his own talent. Many a pastor who has never headed "a great revival" has, by quiet methods among young people and others, and by systematic pastoral and pulpit work, built up strong and growing memberships which were added to Sunday by Sunday from thoughtful followers quietly adopting the Christian life. The present religious situation is confessedly so difficult of diagnosis, so baffling to the most consecrated and zealous effort, that in the emergency light ought to be welcomed from any quarter. Every one who has a word that he thinks has promise in it ought to be encouraged to speak it. There must be the frankest conference and the utmost consideration and patience. Dogmatism is ruled out altogether.

Remarkable Revival at Schenectady

NINETEEN churches are united in holding meetings each evening in the State Street Methodist Episcopal Church, Schenectady, N. Y., of which Rev. Fred Winslow Adams is pastor. This church seats 1,200 people, and is packed to the doors. Meetings are held for women every afternoon at 3 in Emmanuel Baptist Church, which seats 600, and is completely filled. Noon meetings are held at the Y. M. C. A. for men.

The revival developed from two sources: The Ministerial Association dropped the schedule Week of Prayer topics, and arranged for one of the ministers of the city, Rev. Geo. R. Lunn (former associate of Dr. David Gregg at Lafayette Presbyterian



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The cocoa with the yellow wrapper,
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Church, Brooklyn), now pastor of First Reformed, to speak every afternoon on "Christ the Ultimate in Christian Life and Service." Rev. F. W. Adams, president of the Ministerial Association, also opened services every evening in his own church, assisted by Miss Bertha Sanford, deaconess, of Washington. The work grew and spread, so that nineteen churches called off all social engagements and united at the end of the first week, with an interchange of pulpits on Sunday, Jan. 8, both morning and evening. Mr. Lunn is preaching every night, and Miss Sanford and Mrs. Adams, wife of the pastor, are singing. Nearly two-thirds of the congregation remain for the after meeting, so that the congregation is then divided, Miss Sanford taking the women in the church, and Mr. Lunn the men in the Sunday school room.

The remarkable thing about this great religious awakening is that it is marshaled by the ministers of the city and without outside evangelists, save the efficient help of Miss Sanford.

Hand Picked

WITHIN a few days two different pastors, unbeknown to each other, have remarked at our elbow that in these times the fruit of religious effort must be picked by hand, and that such ingathering is quite as likely to be satisfactory and permanent as the multitudinous accessions which sometimes have followed revival meetings. There is much truth in this. Face to face talks on the subject of religion are more decisive usually than general remarks, whether from pulpit or pew. — Michigan Christian Advocate.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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Number 3

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Discussion of Industrial Economics

THE National Civic Federation, beginning in the March number, intends to publish in its *Monthly Review* verbatim reports of the addresses and discussions at the meetings of the newly-organized department of industrial economics. Through this department the Federation is entering on a field too long neglected — that of popular education in the data and merits of current industrial problems, especially those referring to the relations of employers and employees. This is in accord with an enlightened policy of prevention through conciliation and comparison of views before troubles or misunderstanding have time to develop. Things have gone on since the League was established, for, as President Elliot says, "the organization of employers is now attended with a firmness and comprehensiveness which before characterized the organization of labor unions." Under these new conditions the public needs to be kept informed regarding the contentions and views of both parties to industrial controversies. The eminent standing of the body of economists and men of affairs who have consented to take part in these discussions lends great value to the reports which are to appear in the *Monthly Review*.

India's Native Parliament

THE twentieth annual meeting of the Indian National Congress at Bombay late in December was a notable gathering. Its very size was impressive, 12,000 persons being present at the opening session, the great majority being native Indians. Of these 1,000 were delegates from all parts of India. The absence of all British officials from the congress was significant of government hostility to it. This hostile attitude was deeply resented by the educated Hindus at the congress, who feel that there is room in India for a legitimate political agitation, and who have not hesitated to give pointed expression to the common aspiration for a greater national unity. Such political agitation is abhorrent to the British official class, whose ideal for

the government of the Hindus is that of a benevolent despotism. Yet it would seem to be as reasonable that the educated people of India should be admitted to the privileges of home rule as that the zemstvos of Russia should receive sympathy in their efforts to achieve political emancipation from the oppressions of a blind and scarcely benevolent despotism.

Largest Locomotive in the World

THE Baltimore & Ohio Railroad Company has placed in active operation a compound freight locomotive which is by far the largest machine of the kind in the world. It was built for use on the steep grades which prevail between Sand Patch and Rockwood, on the Connellsville division. On that section of the road the grade ranges from 13 to nearly 2 per cent., the heaviest grade being at the rate of about 1,000 feet to the mile. The monster locomotive which successfully negotiates these grades, is, in fact, a pair of locomotives with one boiler. The engine in working order weighs 334,500 pounds, and the weight of the tender, filled with 7,000 gallons of water and 13 tons of coal, is 143,000 pounds. The machine has a heating surface of 5,536 square feet, of which 219.4 square feet are in the fire-box and 5,366.3 in the tubes, which are 21 feet long. The locomotive has a maximum drawbar pull of 80,000 pounds.

Chinese in South Africa

THE actual number of Chinese coolies now on the Rand is 21,000, and there are 6,381 more coolies on the way thither. Only two married couples have arrived, and but twenty children have accompanied their parents, the rest of the married coolies expressing no wish to bring their wives. The anticipation that the Chinese would spend no money in the Colony has been falsified by experience, many of the coolies buying freely at the stores, and some even purchasing bicycles. The mine-owners profess themselves generally satisfied with the experiment of coolie labor, which is likely to be continued. The coolie employment policy is, however, still sharply criticised in England, and it is certain in any case that the experiment of employing white labor in South Africa was not first tried on a sufficiently broad scale to make possible a definitive judgment regarding the comparative merits of white and Chinese laborers.

Crime in Great Britain

A VOLUME of statistics relating to criminal proceedings, police, coroners, prisons, reformatory and industrial schools, and criminal lunatics in Great Britain for 1903, which has just been issued as a Blue-book, shows that the

number of persons brought for trial before the superior criminal courts in 1903 was 11,882. In 1902 the number was 11,392. The average for the years 1899 to 1903 was 11,024. The figures for the different assize counties show a tendency to increase of crime in the urban centres and diminution in rural districts. Of the 11,882 persons brought up for trial in 1903, 302 were not actually tried, 1,891 were acquitted, and 9,654 were convicted, while 44 were found "guilty, but insane;" 41 persons were sentenced to death, 1,056 to penal servitude, 7,546 to imprisonment, 92 to detention in inebriate reformatories and 9 to be whipped. Of the 9,042 persons convicted, 6,080 had previous convictions recorded against them. In 1903, 791,814 persons were tried by courts of summary jurisdiction.

Insects as Food

INVESTIGATIONS made by M. G. Durand, a French scientist, seem to show that insects of almost every family are eaten in one part of the world or another. The practice is of ancient origin, as the larvæ of the capricorn beetle and of the horn beetle, a plump and white variety found in worm-eaten wood, were eaten by the Romans. At the present time the natives of the West Indies eat the larvæ of the stag-beetle; while in Germany a large beetle which preys upon the crops is eaten in several different ways. The Creoles of Bourbon broil and eat the cockroach, while the Arabs of the desert still follow the example of John the Baptist and feed on locusts. Different peoples prepare ants as an article of food. The Siamese use the eggs of the ant, some natives of India eat the termite, and the people of Ceylon consume certain varieties of bees. The Chinese derive a strengthening food from the chrysalis of the silkworm.

Present Status of Telephony

IN the field of telephony the past year has seen almost no developments of the startling variety which a few years ago — during the evolution of the common battery switchboard, the re-design of the underground cable, and the application of modern principles of transmission — followed one another with such rapidity that some engineers were averse to ordering new equipment lest it become antiquated before it could be installed. Nevertheless the telephone art is by no means at a standstill. This is well illustrated by the budget of patents which issues every week from the Patent Office on switchboards, switchboard circuits, and every manner of telephone appliance — far exceeding in number the patent representation of any other of the electrical arts. Many of

these inventions, however, when considered alone each as a unit, are of a trivial character, and the opinion is freely expressed by experts that the present accepted system of telephone apparatus can hardly be further improved upon save by the addition of a few finishing touches.

Progress in Wireless Telegraphy

DURING the past year wireless telegraphy has more firmly established itself as an art of assured commercial value and practicability. The Marconi system in England, in Italy, and to a degree in the United States, the Slaby-Arco Company in Germany and Russia, and the De Forest Company in this country, have greatly extended their field of operations, and with one or another of these concerns the various Governments have made substantial contracts. De Forest has brought out a new telephonic receiver of great sensitiveness, which consists of a small metal cup filled with dilute acid into which projects a fine platinum wire, 38-1,000,000 of an inch thick. This cup and wire form part of a local battery circuit which includes a telephonic receiver; and the electric surges set up in the receiving antennae, acting on the apparatus, intermittently interrupt the current in the local circuit, and thus act on the telephone. The promise of a transatlantic service has not been fulfilled by the Marconi Company, although occasional experimental messages are passing between the Poldhu Station and that at Glace Bay. Marconi, in common with other inventors, appears to be engaged at present in the endeavor to solve the difficult problem of sintonizing, which has for its object the sending of messages exclusively to a particular station, without the possibility of being interrupted or even read by competitive systems. Apparently this problem is as far from solution today as it was last year.

Extension of Probation Work

BOSTON was the first city in the world to establish the probation system in penal work. The system operated so satisfactorily that two years later a law was passed establishing it in all cities of the State. At present there are 72 probation officers in Massachusetts, 15 of whom are in Boston. Of the eight officers connected with the Central Court two are women. Since the probation system was established in Massachusetts, New Zealand, Australia, England, Belgium, France, Japan, and even conservative Austria, have adopted modifications of this method. Many of the States of the Union have recognized probation as a part of their penal system. During the past year Austria and several other countries have addressed inquiries to Boston for information regarding the probation methods here in use.

Home Missions in Massachusetts

THE Massachusetts Home Missionary Society has issued a statement of contemporary conditions in the home missionary movement in this State, which is largely statistical, and which attributes the reduction in home mission-

ary financial effort mainly to the increase in the foreign population of the State. The population of Massachusetts has risen from 1,457,351 in 1870 to 2,974,025 in 1904, and the valuation from \$1,417,127,376 to \$3,981,876,499. Congregational churches in the meantime have increased from 501 to 610, and their membership from 80,057 to 114,040. The foreign population has increased from 25 per cent. to 35 per cent., and the percentage of those born of foreign parents from 43 to 62. The rural population, on the other hand, has decreased from 31 to 13 per cent. While in the years from 1870 to 1874 the receipts were \$65,388 from legacies and donations, and \$76,214 from direct contributions, those in 1900-1904 amounted only to \$72,190 and \$79,245 respectively, which shows that with a marked increase in the opportunities for home missionary work at home and also of resources, there has been a regrettable falling off in popular readiness to contribute for this important cause.

Philippine Reports

THE Secretary of War has made public several reports of officials charged with the administration of affairs in the Philippines, from which it appears that there are over two hundred insanitary dens in Manila where opium is smoked. These establishments are at present not recognized by law or required to take out a license. The standing of the American people among the natives of his province is declared by General Wood to have been much injured by the presence of a large class of adventurers "whose energies have been principally expended in the construction, maintenance and patronage of rum-shops, which outnumber other American business establishments." Slave-trading has been brought practically to an end throughout the sea-coast of the Moro districts, although slavery of the worst type continues to some extent between the inland Moros and the savage tribes of the interior. The Philippine Commission reports that not a single organized band of ladores is now to be found in the island of Luzon, and that there is no reason to suppose that orderly conditions will be otherwise than permanent.

Work of Congress

THE Senate last week passed the legislative, executive and judicial appropriation bills, and also a number of private pension measures. The Senate ratified and made public an arbitration treaty for pecuniary claims which was signed at the second conference of American States at Mexico in 1902. This week an effort is being made to push through the Statehood bill, and after that is disposed of the Pure Food bill will be the next order of unfinished business. The House has been occupied with the discussion of various features of the Swayne case, which, as it is a question of high privilege, takes precedence of other questions. The army appropriation bill will next engage the attention of the House. The House committee on Public Lands has authorized a favorable report on the bill providing for the preservation of his-

toric and prehistoric ruins and monuments, archaeological objects, and other antiquities of public lands.

Pure Food Bill

FRIENDS of Pure Food legislation must bestir themselves at once if they desire to prevent the shelving of that important measure, which is now before the Senate, but is likely to be pushed aside in the press of discussion. There are sinister influences at work secretly opposing such legislation, while the public generally does not understand the gravity of the question at issue. The health of multitudes of Americans is being gradually undermined by atrocious adulterations of common food stuffs—such as peas colored with sulphuric acid—and it is high time that a stop was put to this dishonest and demoralizing business. The trouble is that many of these preparations are so put up as to deceive the very elect. But the members of the U. S. Senate ought to have enough wisdom at their command to devise methods—by analysis, publicity and otherwise—to circumvent the designs of these evil adulterators. Let public opinion press at once for reform in these directions.

Combes Ministry Resigns

WEARY with his three years' struggle with the forces of Clericalism, M. Combes has resigned the premiership of France. His friends hold that his retirement is voluntary, and it is a fact that his ministry has not actually been defeated on a vote. But M. Combes prefers to retire with some measure of prestige still preserved to him, and considers that his departure will facilitate the realization of his programs instead of interrupting them, since his successor will be able to unite the discordant elements which have become personally hostile to him. It is conceded that M. Combes' voluntary withdrawal will permit him to exercise a powerful influence in the choice of his successor, who may be either M. Rouvier or M. Briasson. The effect of the change upon the policies of the Government will probably not be great.

War in the Far East

A PERIOD of comparative inactivity in the Far East has ensued on the fall of Port Arthur. There has been no serious fighting along the Shakhe, though night skirmishes on both sides continue. A band of Cossacks made a raid in the rear of the Japanese and succeeded in cutting their lines of rail communication between Liao-Yang and Yin-Kow. The Cossacks were soon driven off, and the damage was speedily repaired. The significance of the raid, however, consists in the promise which it affords of Russian cavalry operations on a large scale in the spring. An attack by Cossacks on the Japanese garrison of Ham Leung, in eastern Korea, was repulsed without difficulty. Russia and Japan accuse each other vigorously of violations of neutrality, helpless and hapless China also coming in for a good measure of abuse. There is no immediate prospect of mediation and peace.

FACTS WORTH NOTING

— The lumber output of the mills in the Minneapolis region alone last year amounted to 718 239 481 feet.

— The Czar Nicholas is said to have contributed \$50,000,000 from his private purse toward the equipment of a third Russian squadron, and \$25,000,000 toward the equipment of a fourth.

— St. Catherine's Lighthouse, on the Isle of Wight, has been fitted with a flashlight of 15,000,000 candle power, which on favorable nights will be visible from the French coast.

— Negotiations have been entered into between the Italian authorities and the British Postmaster-General with a view to the establishment of wireless telegraphic communication between Cornwall and Bari.

— Professor William North Rice, of Wesleyan University, gave an interesting lecture, much enjoyed by the students, on Jan. 13, in the assembly hall of Vassar College, on the topic, "The Volcanic Region of Central France."

— Upwards of 1,000 churches in Ireland now use unfermented wine at communion, including more than half the Presbyterian churches, and all the Methodist churches with four exceptions. A number of the Episcopal churches have also adopted the custom.

— Feb. 12 has been appointed by the general committee of the World's Student Christian Federation as a Day of Prayer for Students. The students' movement now includes 1,700 societies and 100,000 students and teachers. Fifty thousand university men and women are enrolled in classes for the devotional study of the Bible.

— Professor Majaroma in Italy has brought out a new system of telephony, in which he makes use of a spark gap of the frequency of 10,000 per second. This frequency is disturbed and interrupted by the oscillations of the human voice at the sender, and the Hertzian waves are thus modified at the receiving station, so as to reproduce distinctly every word spoken in the transmitter.

— The State Department has informed the Chinese Government, through the Chinese Minister to Washington, that it regards the Hankow Canton railway as an American corporation, pure and simple, and as such entitled to the protection of this Government, and that it will not look with favor upon the proposed cancellation of the railroad's franchise by the Chinese Government.

— Bills have been introduced into the North Carolina legislature to repeal every divorce law enacted since the code of 1883 was adopted. Committees representing all the great religious denominations are interested in the repeal of these private divorce laws, which proved to be general in effect. The code of 1883 followed the Bible on the subject of divorce. For a hundred years previous to 1883, the divorce practice of North Carolina has been on biblical lines.

— Lady Henry Somerset's Industrial Farm Colony for Inebriate Women has been so successful as a redemptive agency that the English Government has established several homes on the same lines. The aim of the industrial colony is the moral and physical cure of drunkenness. The inmates are set to work in the open air at some occupation which is entirely new to them, such as farming, gardening, the care of poultry, bee culture, and other healthful work.

— To commemorate the connection of Shakespeare with Southwark, a sapling

from the famous mulberry tree planted by the poet at Stratford-on-Avon has been set in front of the Town Hall at Southwark, England.

— The houseboat is to have a rival in the "Romany" car—an automobile which is like a gypsy caravan. One of these houses on wheels was recently exhibited in Paris. It consisted of a rolling flat, with salon, dining room, bedroom and dressing-room. There appears to be no end to the locomotive luxuries which the rich can command in this mechanical age.

— Italy has agreed to recognize the sovereignty of the Mad Mullah in Somaliland, and it is stated that the British Government has approved this step. The understanding was brought about by the daring, even reckless, adventure of two Italians, who sought out the Mullah in his fortified camp near the sea-coast, and flattered his pride by offering him respectful salutations from the King of Italy.

— In South Boston there is a substantial public school building which immediately adjoins a police station. It is not really to be hoped that this public school educates the inmates of the police station, but it is greatly to be feared that the police station educates the children of the school. Such an exposure of little folk to frequent observation of inebriates and other criminals is an illustration of that thoughtless, "do-it-any-way" policy, which in too many instances characterizes the administration of American municipalities.

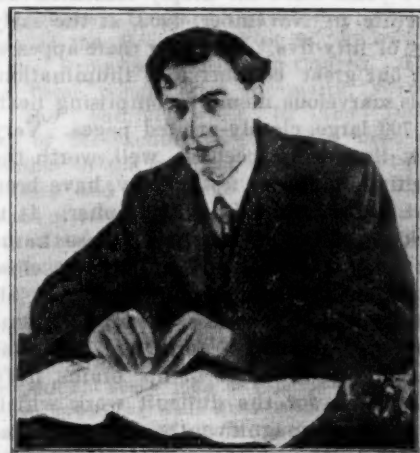
PROGRESS OF THE WELSH REVIVAL

WALES is in the midst of the throes and ecstasies of the most remarkable religious revival it has ever known, which has become nothing less than a moral revolution. There are still living in Wales many who remember the "good old times" of 1859-1860, but even they admit that that wonderful season of refreshing is surpassed by the glory of this latest Pentecost. Everybody in Wales appears anxious to hear about "The Revival," and papers that formerly devoted whole columns to sport, with but a scant reference here and there to religion, now publish lengthy reports of the gatherings; and indeed the publicity given to the movement in the press has contributed not a little, under God, to its wide and more rapid spread.

It is estimated that in the mining valleys of South Wales alone there have been ten thousand conversions, and in another section as many as 20,000; but the movement has also penetrated into some of the remotest corners of the principality, many villages contributing converts by the hundred. These numerous conversions are the more remarkable when it is considered that the churches of Wales already contain about one-half of the population of the country, the margin for aggression being far less than it would be in England. Truly, the marvelous has happened in Wales! One extraordinary feature is the unconventional character of the meetings. Temporarily the sermon is in abeyance, although the later result of the revival must surely be the production of a new set of consummate preachers who will be the fitting successors of Christmas Evans, John Elias, William Williams, Thomas Charles, Thomas Aubrey, Rowland Hughes and John Evans.

For the present the people themselves are the preachers, or rather psalm singers and evangelists. It was Newman, we believe, who said that the creed of a church should be chanted. In Wales the church people are chanting their creed, singing their convictions, setting life itself to music, pitched to a redemptive note. On the streets and the trams and the cars little companies of Christians have been constantly bursting into song.

Another remarkable feature of the revival is the fact that it has been pre-



EVAN ROBERTS
Leader in Welsh Revival

dominantly an expression and drawing of love. Just as distinctively as the revival of 1859 was actuated by stern presentment of the dangers of hell fire, this revival has been energized by an exhibition of the magnetic marvels of divine love. It has been not a driving, but a drawing. At the same time both movements set salvation over against sin, and so far has the ethical note prevailed in this present revival that drunkenness has decreased by 90 per cent., long-standing debts have been paid, enmities have been healed, and even footballing has been condemned. This latter fact, however, is to be explained by the circumstance that the football field in Wales is largely what the race-track is here—a scene for rowdiness, gambling and dissipation.

The part taken in the revival by young people, and young women as well as young men, has been remarkable. Miss Rees has proved a very valuable coworker with Evan Roberts. The religious women of Wales have come to their kingdom in the service of the church. It may be that this is in part a passing exhibition of energy. Older counsels may prevail as the revival wave subsides. It may be, too, that the young people are in danger of becoming intoxicated with the sense of successful achievement. There are always dangers attendant upon success, whether in religious work or in anything else. But the outstanding fact is that the young people of Wales have been generally and mightily roused to the realization that youth is the time to serve the Lord and that young people have their own peculiar aptitudes for testimony and opportunities for influence; and the evident teaching of the revival is that the guidance and control of religious movements is more a matter of temperament, inspiration, and spiritual capacity, than of age, education, or social standing.

HUGH PRICE HUGHES *

JUST a few weeks ago there was added to the many memorials of distinguished Methodists which adorn the historic church in City Road, London, a very beautiful and costly window, rich with color, noble in design, a tribute of love and admiration by friends at home and abroad to Rev. Hugh Price Hughes, president of the Wesleyan Conference, editor of the *Methodist Times*, superintendent of the West London Mission, leader of the Forward Movement, seer, scholar, statesman, saint. It was exactly two years since his deeply lamented departure in November, 1902, at the early age of fifty-five. And now there appears, for our great comfort and illumination, this marvelous memoir, comprising nearly 700 large, closely-printed pages. Very few lives have been so well worth the writing, and very few, if any, have been so highly favored in a biographer. It is evident that this daughter (whose name nowhere appears) was not only a close and constant companion, sharing in all her father's experiences, thoroughly sympathetic, intensely admiring, but was also a large inheritor of his brains, fully competent for the difficult work which she has so magnificently done. It was difficult because "he kept no diary and scarcely ever wrote such a thing as a really personal and intimate letter." There are perhaps a dozen letters of his in the book, but none of them having any special importance, and there are but few extracts from his other writings; yet every page is full of him, crowded with his thoughts and words and plans and labors. The work has all the value of an autobiography without the inevitable embarrassments of that style of writing. It is decidedly unique, a monument of patient endeavor and faithful, skillful love, highly creditable alike to author and subject.

The subject of the memoir holds a very unique position in English Wesleyanism. The only person, it will be generally agreed, that really rivals him in influence upon his denomination, since Wesley, is Jabez Bunting. An eminent India missionary, not one of his special friends, expressed the matter thus: "Jabez Bunting gave us our constitution and laid the foundations of future progress; Hugh Price Hughes spiritualized us." Another prominent Methodist, W. H. Fitchett, first president of the United Church in Australasia, writes: "I told the Conference, what I believed profoundly, that not since John Wesley died has the Methodist Church possessed a man who was a more perfect embodiment of the central and imperishable characteristics of Methodism." Dr. Gobin, ex-president of De Pauw University, writing to the widow, says: "I think, beyond all doubt, that he was the greatest man in all Methodism in the opening of the twentieth century." Dr. Henry J. Pope wrote: "His life and work have marked an epoch in the progress of Methodism. His influence will be a tradition that cannot die. In the years to come he will be seen to be greater even than the most of his contemporaries have felt him to be."

* THE LIFE OF HUGH PRICE HUGHES. By his daughter. A. C. Armstrong & Sons: New York. Hodder & Stoughton: London.

Many other similar tributes might be quoted. We think it not an exaggeration to say that we have in Hughes as close an approximation as could well be found to John Wesley, modified to meet the needs of the present day. In other words, he had the spirit of the founder adapted to a different age, and we doubt if any man in that age would, on the whole, receive a more hearty approval from that founder than Hugh Price Hughes. There was the same high quality of religious devotion; the same single-eyed consecration to the welfare of men; the same passionate love for souls; the same sympathy with the toiling, suffering millions; the same readiness to sacrifice in their behalf scholarly aptitudes and literary tastes; the same courage to break with the past; the same statesmanlike grasp of the future by which right positions were almost instantly taken and held with increasing tenacity in spite of all obstacles; the same cheerful audacity; the same freedom from bigotry, from narrowness of spirit and smallness of mind; the same far-reaching plans, love for the church, for missions, for freedom, for men; the same punctuality, industry, enthusiasm, power to sleep, power to draw after him a great following; the same deadness to the love of money; the same liking for a liturgy. The parallel could be much further drawn out. It seems to us very striking.

He was a true successor of Wesley at almost all points, and not the least of them the doing and advocating, from principle, of that to which by natural instinct he was opposed. Is not the following like a bit out of the Journals? When he was a preacher in Oxford he noticed one day, as he walked down the street, one of the university dons on the opposite pavement. A strong constraint possessed him to cross the road and ask the gentleman a personal question. He was not intimate with him, and shrank from intruding. Nevertheless, after a little, he went, and said: "Excuse me, but I am curiously constrained to come and ask you a question. What is your opinion of Jesus Christ of Nazareth? How does it stand between you and Him?" The gentleman looked at him with a peculiar fixity. "Mr. Hughes," he said, "I have been waiting for twenty years for somebody to ask me that question. Come to my rooms and talk to me." Later on he found peace.

He was a marvelous combination of uncompromising zeal and an equally uncompromising tolerance—an unusual mixture of which the world stands in great need. He had a passionate predilection for his own church, and a boundless catholicity for all outside of it who had the root of the matter in them. He combined prayerfulness and humor in a way that was very wholesome; also interest in national questions, and ecclesiastical movements, and in spiritual experience. Of the three the last must be accounted first. He was pre-eminently a Christian, then a churchman, then a patriot. The words on his tombstone, and with which this book closes, are those which were most frequently on his lips and which reveal, more than any others the secret of his life: "Thou, O Christ, art all I want!" He said:

"Since I have Thee, what is there to lose—what can any man do unto me since Thou art here? What wouldst Thou, Lord? What shall I say, whither go, what do? If I die 'tis gain, for I see Thee; if I live 'tis but to serve Thee." He had that personal, intimate love for Jesus Christ which we find in some of the old saints of the Middle Ages; and yet how full he was of the throbbings of the most vivid modern life!

Robert Browning was his favorite poet, and that tells a good deal of what he was. He used to call Browning "the poet of the Forward Movement," and loved nothing so well as to read aloud, with keenest appreciation, many of his poems. His daughter says: "No writer either of prose or poetry entered into his life-blood as Robert Browning did." He grew in this discipleship till his death. And the solitary wreath which lay upon his coffin, having the touching inscription, "To Hugh from Katie" (his wife), had on the other side a line from Browning: "He's for the morning." He was indeed "one who never turned his back, but marched breast-forward."

The president of the Conference at his funeral said: "For us, the Methodist people, he did especially two things—he recalled our early fervor and enthusiasm for the souls of men, and he brought us into touch with contemporary life and with the great movements of the time." Yes, he himself counted the chief work of his life to be his leadership in the Federation of the Free Churches, for to him more than to any other man that achievement was due, and he believed it fraught with the largest benefit to the world. He held very clearly and firmly that Methodists, with the other Nonconformist bodies, were an accredited portion of the visible catholic church. And all that was involved in that thought he championed. He believed strongly in the Methodist Catholic Church. It is due to him that English Methodism now calls itself a Church, and not a mere "Connexion," or "Society," as formerly.

At the inauguration of a certain "Mission," an Anglican magistrate being in the chair, he turned to him, at one point in his speech, and said: "If ever, sir, in your duties on the bench you come across a narrow-minded or bigoted Methodist, send him to gaol. Gaol, I assure you, sir, is the only fit place for one who so little understands the principles and character of John Wesley and that branch of the universal church of Christ in which God permitted him to play so leading a rôle." He insisted a few days before he died that the traditional views concerning the hereafter needed re-statement, and that in their older form they had ceased to have meaning to the present generation. He believed that the Bible should be read with the understanding as well as with the spirit, and that the researches of modern scholarship were making it ten times more precious and comprehensible than it was before; that the labors of the critics were not to be feared, but to be praised. He preached flamingly the Fatherhood of God and all men the sons of God. He did not think that laymen possessed the leisure or the necessary qualifications to pronounce upon doctrines or to interpret dogma; so he reserved those

matters to the pastoral section of the Conference. It was during his presidency and by his aid that the Million Guinea Twentieth Century Fund was inaugurated. Under him the devotional character of the sessions was greatly enhanced, and a memorable series of religious conventions was held throughout the land. To him "holiness consisted in spiritual and mental healthfulness—a full and harmonious development of man's nature, and, as far as possible, full physical efficiency." He was always trying to deepen the spiritual life of his Mission, and held various "retreats" for that purpose.

He was a prophet and a genius, a master of men from his youth up. Eighteen penitents came to the front at the close of his first sermon in his first appointment at Dover, when he was twenty-two. There was a continuous revival all the year round at St. James' Hall, Piccadilly, where he preached every Sunday night from 1887 on. "He was always expressing what others thought, and what they had not the courage to say." This seemed the epitome of his life, says his daughter. And she also remarks that "the education of the narrow-minded" was one of the great patient works of his life. There was probably no man ever more brilliant in debate or more masterful on all occasions. So quick and apt and altogether overwhelming were his replies to interruptions that people could not believe they were not definitely planned as a part of the program, for they were always made to help on the argument. He was a thorough Celt, a Welshman from away back. He used to say that he had not a drop of English blood in his veins. But his mother was a Jewess, and it was this Jewish strain in large measure that made his personality so potent. His mother's brain, says the biographer, worked like lightning, and her conclusions were arrived at by a series of acintillations. She never hesitated for a word. Expression and epigram freely flowed from her lips as if from a brook. He was the son of his mother in this, as well as the son of his father, a wonderful man, in much. Soon after his conversion, at school at Swansea at the age of thirteen, he sent this concise letter to his home at Carmarthen: "My Dear Father: I believe it be the will of God that I should be a Methodist preacher. Your affectionate son, Hugh." The father's reply was equally memorable: "My Dear Son: I would rather you were a Wesleyan preacher than Lord Chancellor of England."

Close to the title-page is put this quotation from one of his sermons: "Not self-assertion, but limitless self-suppression, is the secret of life." And his wife, being asked once what she considered the greatest spiritual triumph of his life, replied, after several minutes' meditation: "That he was willing not to be a great preacher in the usual acceptance of that term. He had the power to be one, the force and the intellectual equipment, but he was willing not to be—to make himself of no account, so that men should hear not him, but Christ." He hid himself behind the Cross, and he had his reward, though not from men. This was the prayer of his life: "From all my in-born instincts, good Lord, deliver me, so

that I plead what Thou, and not I myself, wouldst have."

After the collapse came and the end was not far away, he said there were two things for which he wanted to live: one was to do something to revive the foreign missionary spirit, the other was to secure the union of the Methodisms of England.

What a man he was! We have said but little about him compared with what we would like to say. We have not done justice either to him or his mighty work for London, England, and the world. He burned himself out. It was not possible for him to take any real holiday, his mind worked too incessantly and intensely, his convictions possessed him, every subject aroused deep interest. He could not do anything moderately. He was always at high pressure, consumed with enthusiasm for God and man. He was much misunderstood and maligned, bitterly hated as well as warmly loved. But he fought his way to the front where he belonged, and when he passed quietly on in a moment, from a stroke of apoplexy, the whole English-speaking world fully recognized that a very great man and one of the noblest of Israel's princes had gone up on high.

Ministerial Candidates, Again

PRESIDENT HARPER of Chicago, in the current number of the *World Today*, not only gives his views as to why there are fewer students for the ministry, but furnishes the exact figures, which we have not seen in just this shape before. Our readers will be glad to have them, especially as they show such an astonishing contrast between Methodism and the other denominations. The comparison is between 1894 and 1904. The Baptists have lost in that time 48 students, or 14 per cent., Newton losing the most (27), falling from 75 to 48. The Presbyterians have lost 193, or 35 per cent.; McCormick at Chicago losing 109 of these and Princeton 49. The Congregationalists have lost 171, or 43 per cent., Chicago losing 109 and Andover 38, or 70 per cent.; the latter has now only 16 students. The union or undenominational schools, such as those at Yale, Harvard, and New York, have also lost from 8 to 22 per cent.; but the University of Chicago has gained 19 students, or 12 per cent., and has now 171. The three Methodist institutions have all gained, Boston a little the most. Boston has now 181 students, a gain of 30, or 19 per cent.; Garrett has 170, a gain of 16, or 18 per cent.; Drew, 168, a gain of 26, or 18 per cent. This is certainly a very remarkable showing.

President Harper also says that of the nearly 1,200 men graduating in 1904 from Yale, Harvard, Columbia, and Princeton, less than 30 stated that they were planning to enter the ministry. The eleven Baptist colleges north of the Ohio and east of the Mississippi graduated in 1904 only 28 men who intended to enter the ministry.

What explanations does the president give of this decline? He thinks that the other professions are relatively more attractive in these modern times; that in very few of the homes of the present generation is the influence of the religious spirit as strongly felt as it used to be; that the theological uncertainty of the times has much to do with it; that the smallness of the salaries, which tend to a loss of influence on the part of the minister, is a considerable factor; and that the requirements for admission to the clerical profession have been lowered rather than in-

creased as in the other callings. He thinks that the existence of the episcopate in the Methodist Church is a strong incentive to men to enter the ministry. Dr. Harper gives a strong presentation of facts well worth considering, although there may be room for difference of opinion in one or two of his points. He promises another article on how the obstacles and difficulties may be removed.

Type of Layman Needed

THE *Church Militant* for December has been placed in our hands. On the cover is the strong, open, and serious face of Mr. Robert H. Gardiner, the new president of the Brotherhood of St. Andrew, of the Protestant Episcopal Church. He has been conspicuous for many years in the church work in the diocese of Massachusetts. He has been a member of the standing committee of this diocese, and has been treasurer of the Board of Missions and of the Episcopal City Mission. In an editorial sketch and characterization of him in the paper mentioned it is said:

"He is a tireless but a cool worker; and those who are working with him must be diligent to keep up. He expects every man to work as he does, but not every man is capable of the sustained pressure; and, what is more to the point, not every man goes into a work with the momentum that he does. Here is his power; and here is where others fail. What Mr. Gardiner touches is not only pushed with zeal, but it is kept on a high plane. He drives deep into everything he does a religious spirit and a consecrated personality, for it is religion, not activity, that his mind is set upon. The way in which he has come forward in the counsels of the Brotherhood is evidence that this quality has been seen and felt. The first words he spoke to the Brotherhood Convention after his election were characteristic and they were sincere. 'I would rather,' he said, 'be president of the Brotherhood of St. Andrew than have any other office in the gift of men.' Nothing could be more like him than the closing words of his address. He said: 'As I have declared that I would exact the utmost of you, so I beg that you will exhaust all the possibilities of my poor service. Ask of me all that I am capable of doing.'"

That comes very near to the perfect ideal for the Christian layman; and nothing is so much needed in all our churches and Christian enterprises as just that type of man.

Absenteeism in Politics

THE fullest vote in proportion to the population of the country ever cast in a presidential election was in 1896, when the ratio was 1 to 5. By this ratio the vote last November would have been 16,600,000; but the vote actually polled was 3,092,000 short of this. This fact of absenteeism presents a serious political problem for intelligent patriots. Of course it should not be assumed—as is done by some—that the absentee voter is always a desirable voter. There are men who may be said to stay away from the polls for the good of the country. At the same time, even if one were inclined to the persuasion that absolutely universal suffrage is of doubtful advantage, it remains a serious consideration that more than 3,000,000 American citizens—almost one quarter of the number that did vote—remained away from the polls last November. Whether these were "disgruntled" whites or disqualified negroes, ignorant or indifferent citizens, the attitude either of helplessness or disdain in presence of the political problems of the day is not a becoming pose for an American to assume, and it is greatly to be desired that the registered voter should exert himself to become the qualified suffragist, esteem-

ing the power of the ballot a burden which is a blessing, and an opportunity that is a trust. The United States can never be successfully governed on absentee principles. Political betterment arises only as the result of attention to two essential principles: Educate the voter, and educate the voter to vote.

Hugh Price Hughes on Preaching

AT the end of his term as President of the Conference, Mr. Hughes addressed the young ministers as follows: "Regard yourselves as advocates for Christ. He is the prisoner at the bar, and your audience are the jury. According to the nature of the jury and the circumstances of the case you will frame your address, but always with the one end in view—the cause of Him who is bound in your midst awaiting the verdict of each of those whom you are addressing. You may touch on a variety of themes and in a variety of methods, but always with the same object—to move the will and the conscience of your audience on His behalf." Surely, this was good advice.

Mr. Hughes insisted, also, that to be a mission preacher needed all the brains and talents that a man possessed, and that so far from disqualifying him for that position, as some ignorant persons thought, it gave him one of the highest qualifications. To those who thought to excuse themselves from the test of thought or study on the plea that they wished to be mission preachers, he would say, sternly: "If God has no need of your brains, He has still less need of your ignorance." He exhorted them to take every opportunity of reading and improving their mind. Nevertheless, his biographer says, it was very noticeable that those sermons of his which showed least signs of preparation and which seemed to bear the marks of lack of thought, were those which most affected people. On the other hand, those occasions when he had evidently spent more time in preparation, and which were especially striking for a depth and serenity of thought and feeling, and for quotations from thinkers or poets whom he loved, were not as immediately and directly effective as the former. "They were above the people," the Sisters said. Some responded—for he never preached without producing a visible result of some kind—but not as many as usual.

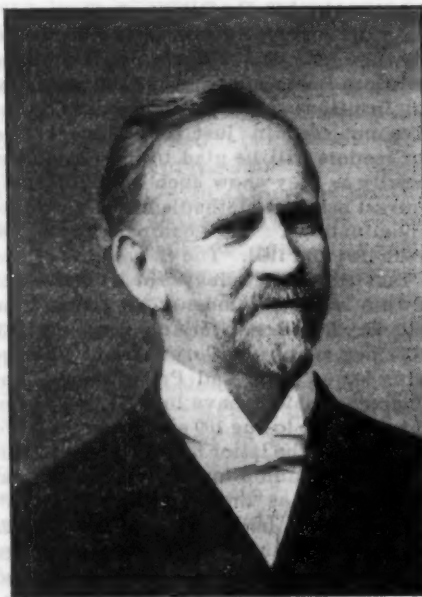
It was noticeable, also, says the daughter, that his later sermons, after his character had greatly mellowed and deepened, while strongly appealing to the spiritually minded in his congregation, did not result in so many visible conversions. This has been remarked in the case of many other preachers, and is very natural, easily understood. While no preacher can afford to altogether neglect either learning or spirituality, there are not the main elements in getting sinners converted, and a large degree of them is likely, in most cases, to greatly hinder. All preachers have not precisely the same calling, for they have not the same powers and aptitudes. There is surely a place for all in the complete work of the church. None should be cast down or cast aside because he is not just like somebody else. The Lord has need of these differences, for it is He who has made them.

What a burning shame it is that God's treasury should be so meagrely replenished while God's people (?) hoard such great sums to their own spiritual undoing! The best men are forced in this way to carry burdens which in no way belong to them, and which sap the strength that ought to

be sacred for higher purposes. A colleague in the West London Mission, which absorbed so much of Hugh Price Hughes' magnificent powers, said, on hearing of his death: "It is the financial strain that killed him. He could have borne the rest, but that finished him." It was a burden that never let up, the ever-hovering nightmare of his life from which he was never delivered. To raise money, to beg, beg, beg, to persuade out of unwilling pockets the funds needful for carrying on the work of the Lord—is this the highest use to which the church of Christ can put its most gifted sons and servants? What a spectacle! It would certainly not be seen if selfishness and worldliness were not so deeply entrenched in the hearts of the large majority of those who call themselves God's children.

New Professor in School of Theology

AT the annual meeting of the board of trustees of Boston University, held last week, Rev. Samuel Lynch Beller, D. D., was elected to the chair of Practical Theology in the School of Theology. An election was made necessary by the refusal of Prof. Melville B. Chapman, D. D., to remain after June, 1905, in the chair he has filled, with much ability, for seven years. Dr. Beller is at present the pastor of Richmond Avenue Methodist Episcopal Church, Buffalo, N. Y. His pastorate there,



REV. SAMUEL L. BELLER, D. D.

as all his preceding ones, has been eminently successful. He is in the best sense progressive, having studied forward movements and institutional churches in London, New York, and other cities, and utilized the results in his own labors. His educational preparation for the new position has been extensive. A graduate in arts and in theology, and a Ph. D. from Boston University, he is also an A. M. of Ohio Wesleyan, where he studied more than three years before coming to Boston, and a Ph. D. of New York University, where his work was along the lines of comparative theology, ethics, and sociology. As vice-chancellor of the American University from 1893 to 1898, he not only raised considerable money, but made a careful study of university organization and of educational problems. Dr. Beller has been an extensive student in the universities of Europe, and recently visited Palestine, Egypt, and Greece. Intellectually he has a wide range of sympathies, as may be seen from a survey of the

numerous fields of learning already mentioned. Besides these he has given special attention to the history of preaching and to the psychology of religious life and experience. These studies were made for use in his regular pastoral work, but it is easy to see how admirably they fit him for the particular chair to which he is now called. We wish him the largest success in his new and very important field.

PERSONALS

—Rev. L. H. Dorchester, of Lindell Ave. Church, St. Louis, is president of the St. Louis Methodist Preachers' Meeting.

—President E. H. Hughes, of DePauw University, has been elected president of the Indiana State Teachers' Association.

—Andrew Carnegie has given \$50,000 for a library at Lawrence University, Appleton, Wis. Work on the new structure will begin in the spring.

—Rev. O. P. Wright, formerly of the New Hampshire Conference, has been elected chaplain of the House of Representatives of the Colorado Legislature.

—Prof. Caleb T. Winchester, L. H. D., of Wesleyan University, will lecture before Hartford Theological Seminary on February 21, on "The Making of Hymn Books."

—Miss Lettie Mason, a graduate of the Boston Deaconess Training School, and connected with Worthen St. Church, Lowell, will sail soon for St. Paul de Loanda, West Central Africa, to take up missionary work.

—Mr. Everett K. Day, of Rumford Falls, Me., writes: "Enclosed find check for my own subscription; and give the other to some minister's widow who cannot afford it, or to any one whom it will do the most good."

—The daily *Oregonian* of Portland, Oregon, of Jan. 5, contains a highly commendatory notice of the union evangelistic services of a Congregational and a Methodist church which Rev. Ralph Gillam is conducting in that city.

—Rev. I. H. W. Wharff, D. D., a supernumerary of the East Maine Conference, has gone to Tupper Lake, in the Northern New York Conference, to supply during the remainder of the year. He is very much improved in health.

—We have prevailed upon Rev. Dr. E. A. Blake, who leaves this week for Palestine, to acquaint the readers of the *HERALD* with the benefit of his travel. He will write of what he sees under the title: "Through a Minister's Glasses."

—The *Pittsburg Christian Advocate* of last week says: "Rev. Daniel C. Dorchester, of the Philadelphia Conference, son of Dr. Daniel Dorchester, Jr., of Christ Church, Pittsburg, has been transferred to the Pittsburg Conference and, stationed at Beallsville, on Washington District. He will begin his work, Sunday, Jan. 22."

—Rev. O. S. Baketel, D. D., of the Sunday School Union, has received another promotion, and is to be connected with the New York office as superintendent of special correspondence. In addition to the work of the office he will visit the Virginia, New Jersey, Wilmington, New York, and New York East Conferences.

—Rev. Dr. Edward L. Parks, whose work for the education of the colored ministers at Gammon Theological Seminary, Atlanta, Ga., for nearly twenty years was constructive and epochal to an unusual degree, is now living in Evanston, Ill., and is being utilized by the church at large through his noteworthy lectures upon

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BOSTON LETTER

A. REMINGTON.

Dr. Dawson's Revival Mission

REV. DR. FRANCIS E. CLARK is one of a committee, of which Rev. Dr. Hanna, of Brooklyn, is chairman, to see what can be done for a series of revival meetings all over our country. In December they held a meeting in Dr. Hillis' study, at which they voted to cable to Rev. Dr. W. J. Dawson of Highbury Quadrant Church of London to come over and conduct a revival campaign. The London divine cabled in reply that he had resigned his charge and would sail, Jan. 27, for this country. It is proposed to begin in the East, say at Bangor, with a series of revival meetings; then have him come to Boston, and then to hold similar meetings in all the large cities across the continent. In the meantime great things are heard of the sweeping power of the revival in Wales, which is bringing all classes under its power and is making radical changes in the social and industrial conditions. William T. Stead has just issued a pamphlet telling of the phenomenal movement, and copies have reached Boston. He tells of the low moral condition of England as a preliminary to the revival: "Worldliness is universal. . . Life has become for the comfortable classes little better than a musical comedy. . . To have a good time is the end-all and be-all of millions. . . In politics degradation shows itself chiefly in the indifference to bloodshed and the waste of the resources of our own people in making believe to be ready to slaughter our neighbors." He gives descriptions of various meetings, showing the tremendous power which carries multitudes to the point of conversion. The workers here are doing all they can that the movement may spread to this country.

The Curley Cases

All friends of good government have watched with anxiety the disposal of the cases of the two Curleys who came out of jail on the morning of Jan. 6, having served their sixty days' sentence for cheating the Government by impersonating other persons at a civil service examination. While they were in jail one had been re-elected a member of the Massachusetts House of Representatives, and the other had been re-elected to the Boston board of aldermen. On the very first day of the session of the new House of 1905, prompt action was taken, and the seat of the unworthy member was declared vacant. Some protests were made, some pleas for fair play, and some talk about "legislative lynch law." But the unreason of such pleas, in view of the attested court record, which was before the House, satisfied a large majority of the members; and by 175 to 48, by roll-call, the seat was declared vacant. If the district re-elects him, the prospect is that the House will refuse to seat him.

But see what a difference in the moral standard of the Boston aldermen! The other Curley, found equally guilty, has been admitted to full membership in the board, and there seems to have been not the slightest protest against his sitting as a representative of the people. The fact that he was elected, when in jail, by an overwhelming majority of the voters, reveals the moral degradation of the Boston electorate. It is probable that the Curley incident will have a material effect upon the pending bills to repeal the act of 1885 creating the Boston board of police. The plea for home rule is vitiated by the character of the people whom it is proposed to permit to rule themselves, and it would not be

strange if this Curley incident turned the scale against those who would like to see self government restored to Boston.

Another incident which bears on the same point is the severe punishment meted out to the Boston police officers who were guilty of use of excessive force upon the "Tech" students just before the election. The reducing of the captain to the grade of lieutenant, of a lieutenant to that of sergeant, of sergeants to the ranks, and of being fined thirty days' pay, goes to show some efficiency in the board of which Judge Emmons is still chairman, and will tend to strengthen the hold of the board upon its existence.

Tendency to Popular Control

Governor Douglas' inauguration demands attention because it seems to take hold on the future and to foreshadow somewhat of a new cleavage of voters. Such cleavage has been foreshadowed by other things, but here comes in a new illustration of the way forces are moving. The inaugural address is generally commended by both Republicans and Democrats, with criticisms of different portions, according to their ideas, giving, on the whole, decided approval of the document. It looks to coming events. It is sympathetic with the mass of the people in distinction from the capitalist class of the State; it tends toward humane treatment of weak and dependent classes; it looks to the welfare of the many in distinction from the few. Many Republicans have praised it. Some Democrats, those of the capitalist class, have criticised it. Taken in connection with the revelations of the last campaign, this shows tendencies which are certain to come to the front in our political life.

Ex Governor Bates

With the inauguration of Governor Douglas, John L. Bates became a private citizen, after many years in public life. He goes to his law office in the new stone building near the foot of State Street, and he takes up his private practice which has suffered so seriously by his service of the public. One of the State House employees, who knows how much the midnight oil is burned under different administrations, says that there was never a governor who did more work at the State House than Governor Bates. There is a growing movement to have him be a candidate next fall, but much depends upon the developments of the Douglas administration; and after the handsome compliment of a public dinner, tendered to him by many distinguished citizens, but declined with appreciation, the friends of the ex Governor must wait for events to take shape.

Helping Criminals to Reform

Philanthropic men and women are laying plans for an extension of the laws whereby more help may be given to the unfortunates who are arrested for first offences. Statistics from the house of correction of one of our largest counties show that, with help to a better life, women and young persons frequently rise to a higher level and leave their former deeds forever behind them. This is not as true of drunkenness as it is of other crimes, but, in even that case, the results warrant greater effort to help. Much can be done by giving larger discretion to the probation officers of the courts, and, in some of the courts, a reform is wanted so that the probation system itself may be given a larger opportunity of reaching the unfortunates. If this important office is put into the hands of some young lawyer who must give his time to his business and has little thought for the persons under his charge, then the system itself is not given fair trial. But if,

as is the truth in other instances, the probation officer is a man with a big, warm heart, who loves humanity in general, and applies his love practically in particular to those who need it, then the system has fair opportunity to illustrate its great capacities for reformation. A great field is believed to be open for the right kind of probation officer.

Personal Mention

His name is not important, but the most dreaded person in the State is the Portuguese leper in the town of Harwich, and the most perturbed people in the State are those along Cape Cod — and especially in Brewster, where land for a leper colony has been taken by the State — who are a unit in their loud protest against having this unfortunate man permanently deposited among them.

Edwin D. Mead has stirred up much comment by his long article in the *Boston Herald* in favor of a change of our State motto and seal so that the "Mayflower" shall be our crest, and "In the Name of God, Amen," our motto. Some of the comment is favorable, but conservatism is very strong, and many pleas for peace as against the sword seem necessary before our people will approve the change.

William W. Crapo, of New Bedford, elected, Jan. 7, as president of the Massachusetts electoral college, was once a formidable candidate for the governorship of the State, but he missed the honor, and is now put forward for distinguished but light service as a sort of tardy recognition of his large service to the State.

Prof. Irving F. Wood, of Smith College, is continuing through this month his course of lectures in the hall of the Boston University Law School, under the auspices of the Twentieth Century Club, on the "Second Isaiah and Daniel." This enterprise by the Club has been largely successful and has rendered much genuine service.

Bishop Lawrence of the Episcopal Church is commanding the approval of ministers of other denominations because of his outspoken attack upon the lawlessness of the times. The criminals at the head of some great corporations, debauching legislative bodies, the suffering and poverty in Fall River, the lynching in many States, the homicides and other serious crimes, with the low moral tone of the people, have been so roundly condemned that at least one other minister has said that he should attack the sins of his own congregation directly from his pulpit along the same lines.

Kindly memories are drawn out by the departure of ex Gov. Claflin. He had done his life-work, and it was large. Successful as a business man, as a representative in Congress, and as governor of the State, he stood high in the public councils and in the amount and quality of the service rendered. He leaves a memory which his family may well cherish for its fragrance.

Mayor Collins' declaration that "there must be no mystery in a public grant," seems to have won general approval in these days of suspicion of public men and public finance.

Her name is not known, but she is worthy of personal mention. She stood on a Boston street with indignant face near a horse which was checked up cruelly. The horse looked vicious. The driver looked ugly, and said to her as the writer passed: "You don't understand that horse." All of them, man, woman and horse, were in hot temper, but the woman's was the wrath of righteous indignation at cruelty, even if she was helpless.

Boston, Mass.

ROBERT BURNS, THE PEOPLE'S POET

REV. JOHN REID SHANNON, D. D.

JEFFREY in his youth is walking along an Edinburgh street. He sees a man whose face and appearance arrest his attention. He stops and gazes at him with the deepest interest. A shop-keeper before whose door he stops, seeing how the lad is struck and impressed with the man, says to him: "Aye, laddie, ye may weel look at that man. That's Robbie Burns." Robert Burns is a strangely fascinating character. The two greatest geniuses that the British Empire has ever produced are William Shakespeare, the stage-player, and Robert Burns, the Ayrshire ploughman. As time rolls on, a higher estimate is being placed upon the poetry of Scotland's peasant bard. In the splendors of his endowments, he is one of Nature's masterpieces; he is possessed of a great original mind—a mind full of the inborn riches of superior poetic vision and power. Perhaps there is no other human being whose birthday is so universally celebrated as that of Robert Burns.

Nature plays upon Burns' heart as a musician upon a musical instrument; he has the clearest perceptions of the charms of Nature; amid these he revels with exquisite delight, with feelings of rapture. He is as responsive to Nature as is an æolian harp to the touches of the summer zephyr. What could be sweeter than his speech to the daisy that he crushes while ploughing:

"Wee, modest, crimson-tipp'd flower,
Thou'st met me in an evil hour,
For I maun crush amang the stoure
Thy slender stem.
To spare thee now is past my power,
Thou bonnie gem."

He has an eye for the beautiful in everything, from the tenderest little floweret that goes under when he ploughs, on up to the storm-scarred mountain, its sides thundering with rushing waters, its soaring heights capped with billowy clouds. To him inanimate objects like vales and glens, like streams and waterfalls, are as sentient existences; he fellowships with them. He communes with the harebells and foxgloves, with the hoary hawthorn and the wild brier-rose, with the gray plover, the whistling curlew and the chanting laverock—he communes with all these as though they were intelligent creatures. The breeze-swept moorlands, the blossomy heaths, the broomy braes and the purple mountains are to him as mysteriously eloquent as the voices of human beings; they haunt him; they fascinate him; they are as pictures that rivet his gaze, giving him golden hours of vision. To him Nature is no mere piece of mechanism, no dead machine, but something vivified by a Divine Presence. His exquisite delineations of its eternal forms are in words so warm with the tenderness of his own feelings that, as we read them, we are stirred and thrilled in our inmost depths.

No man ever lived within whose bosom there beat a tenderer heart than that of Robert Burns. He feels even for the dumb creatures as for fellow mortals. Does the wild storm beat upon his own sheltering roof? He thinks of the "silly

sheep" and the "ourie cattle" upon the hillside. Does the cold blast of winter blow? He thinks of the "wee birds" and wonders where they are closing their little eyes and "cowering their chattering wings." He has the tenderness of pathos for the sufferings of the animal creation. He feels for each "timorous wee beastie." His heart is deeply hurt when in ploughing he turns up the field mouse's nest. He regards the little thing as a fellow-companion that he has harmed. His sensibilities are as acute as those of the tenderest woman. He feels for the sufferings of the lower creatures as though they were his own. He bates those field recreations which involve suffering for birds and animals. He burns with anger against the slaughter of the lower animals for amusement. Burns thus speaks of the man who, for his own sport, destroys the creatures of the animal creation:

"Inhuman man! Curse on thy barbarous art,
And blasted be thy murder-aiming eye!
May never pity soothe thee with a sigh,
Nor ever pleasure glad thy cruel heart."

He feels that the destruction of life for the sake of sport is cruel barbarism. He believes with Coleridge that:

"He prayeth well who loveth well
Both man and bird and beast."

We cannot blind ourselves to the moral defects of Burns, much as we may admire his noble and princely qualities of heart, his brilliant and magnificent endowments of head. We believe that Burns, if he were to reappear in the flesh, would be the first to condemn those eulogists who on Burns anniversary occasions undertake to lift the shadows from his life, to remove the blemishes from his character, and to make out a man of soberness and of moral proprieties. Such eulogists do no service to the memory of Burns.

Burns lacks self-restraint; he is mastered by impulse and its gratification. Burns' father is much exercised about the immoral habits of his gifted son; on his death bed he says: "There is one of my children of whose future I cannot think without great fear and trembling." Robert is in the room; he knows whom his father means; he steps to his bedside and says: "O father, is it me you mean?" The father replies: "Yes, Robert, it is you." Robert quivers with emotion; the tears wash his cheeks; he is full of penitential feelings; but these feelings are not transmuted into a changed life. He bewails his violation of temperance and purity in the most agonizing words; he consumes himself with self-reproaches for the sins that darken his life and fill him with remorse—a remorse which leads him to pray:

"Where human weakness has come short
Or frailty stept aside,
Do Thou, All Good! for such Thou art,
In shades of darkness hide.
Where with intention I have erred,
No other plea I have,
But Thou art good, and Goodness still
Delighteth to forgive."

All censure of Burns' moral failings should be tempered with remembrance of his bitter trials and misfortunes, with remembrance of the uncongenial spheres in which he was forced to toil, with re-

membrance of the intense and highly-strung temperament of the man, with remembrance of the fact that he had a nature whose passions tossed and rocked him as the ocean-swells toss and rock the boat in tempestuous storm. We know his errors, but how much he struggled to keep from still greater errors, we know not. Burns would often speak of the terrific storm that, a few days after his birth, so damaged the clay built cottage in which he was born that he and his mother had to be carried, in the night-time, to a neighboring home for shelter, and then would add: "No wonder that one ushered into the world amid such a tempest should be the victim of stormy passions."

The poems of Robert Burns shine with the wealth of transcendent genius; they breathe the highest inspirations; they picture every mood of the human mind; they sound a tone for every chord of the human soul; they give melodious expression to the whole gamut of human feelings. Wherever the English language is spoken, even to the ends of the earth, his poems are known and loved. They are read in city and in hamlet, in moorland hut and in sylvan cottage, in royal palace and in mountain hovel. They are read by peers and peasants, by duchesses and dairy maids, by monarchs on the throne and tillers of the soil. They fascinate the simplest and the wisest. Their music has enchanted the nations. By their thrills of passion and their intense humanity, "they have so touched the universal heart of mankind that the whole world has laughed and wept with Scotland's ploughman poet."

Malden, Mass.

IS THE DEMAND FOR DEFINITIONS UNREASONABLE?

REV. JAMES MUDGE, D. D.

IT may be fairly and positively said that the entire issue between those who cling to eighteenth century statements of the doctrine of Christian Perfection and those who advocate a twentieth-century readjustment is one of definition. The former are either unable or unwilling to define the terms they use and then adhere consistently to this usage. They content themselves with vague declamation, denunciation, accusation, and with an empty assumption that everybody must understand just what they mean without any particular specification of what that meaning is. But that they do not themselves understand what they mean is abundantly evident to those who critically examine the matter. They take words and phrases which were struck out in an unscientific age and employed in a loose popular sense, and carefully refrain from any close analysis of the exact content of these phrases. The persistent ambiguity of language is steadily ignored, nor is the fact that some of our commonest terms have a variety of meanings at all taken into account. Poetical figures of speech are plentifully employed, and no effort is made to translate these misleading, confusing metaphors into plain, matter-of-fact prose statements. The inevitable result is that the supposed knowledge of great numbers of people on this

subject is not knowledge at all; they are self-deceived, fooled by ambiguous terms, and imagine that they are in antagonism to others who have identically the same experience and substantially the same ideas, but have learned to express them more philosophically and clearly. This is certainly a pity. The whole dispute is one of terms.

But this is not to say that it is an unimportant thing. Far from it. Many lie under the delusion that one word is as good as another in theological statements, which shows how little they know about the subject. It is the same as to say that truth will answer as well as error. Words are mighty things. They have been battle cries and magicians' wands, the pivots on which have turned majestic movements, little things, but great in their results, connotations, and implications. Just as a very slight variation in the ingredients of a chemical composition may make all the difference between a saving potion and a destructive poison, between life and death, so a very slight variation in the formula of a doctrine may result most destructively when it reaches fullest extension in practical affairs. He who imagines that it makes no difference as to the words used in doctrinal discussions shows that he is entirely incompetent to conduct such discussions. He who recognizes no distinction between sanctification and entire sanctification, between holiness and perfect holiness, renders it absolutely impossible for any one to tell what he means when he talks or writes on this theme. More than that, by denying, as he generally does, in the face of plain Scripture, that the former of these terms applies rightly to all the children of God, he most disastrously lowers the standard of regeneration and misapplies great numbers of Bible texts. It will not do to forget, either, that the word "entire" has more than one meaning; that the word "perfect" has several meanings; that "sin" is used in a variety of senses; and that to love God with all the heart, mind, and strength, that is, with all the powers, may signify either with all one's present powers, whatever they are, or with all the original powers of one's being.

That common people, without special theological or technical education, can bother with these refinements is not, of course, expected. Nor is it necessary, if they will confine themselves to stating in plain language the simple facts of their experience. But, alas! this they are not usually content to do. Puffed up with that dangerous thing, a very little second-hand learning, they wish to be teachers, and so bring themselves into the greater condemnation of which St. James speaks. But educated men who have had the discipline of college and theological school, who are the leaders of the people, the accredited teachers and writers and speakers, must be held to a higher standard, and cannot be excused if they muddle the minds of those whom they ought to enlighten. A great responsibility rests upon them, for the people will necessarily follow their initiation and will rise no higher than their pastors.

The Methodist Church has lost the leadership of the great subject of the higher Christian life, because it has worshiped

tradition rather than truth, and, through pride of denominational consistency, has refused to adjust itself to the demands of the times. Until its chief authorities can agree on a clearly reasoned, self-consistent Scriptural restatement of this doctrine, there will continue to be the lamentable separation that has come about between its more scholarly element, on the one hand, and its uneducated element, on the other. This breach will widen and will render impossible any united front, will indeed largely paralyze that endeavor, which ought to enlist hearty, universal co-operation — the endeavor to lift the entire membership to a plane of normal Christian experience characterized by complete loyalty to Jesus Christ.

Once again we say, whoever will accurately define his terms and then persistently use them with a single meaning has the key to the situation. It has been well said: "The vehemence of controversy has been chiefly in proportion to the emptiness of the phrases used." "Without definition," said Cardinal Newman, "controversy is either hopeless or useless." With proper definition, we may add, nearly all controversy is stopped before it begins.

Jamaica Plain, Mass.

CALIFORNIA

"ARGONAUT."

"MR. PRESIDENT, do you know that slavery exists in the United States?" These were the words that greeted the Chief Executive of the nation, when one of our enthusiastic mission workers was introduced to Mr. Roosevelt some time ago. Whether he knew it or not, we are quite sure that it will be news to many of our people living on the Atlantic seaboard. Yet it is literally true, and that in the State of California. It is but the ordinary thing to see accounts of the contests of our missionary workers in San Francisco with the slave traders and the civil courts, in the local papers. The slaves are all women, and are brought from the Orient for immoral purposes. The Woman's Home Missionary Society of San Francisco has two Homes, used for the purpose of harboring those unfortunate whom they succeed in rescuing. Their work is often of the order of the "Underground Railroad" among the slaves of the South before the Civil War. The work of the society is made exceedingly difficult by the fact that the Chinese traders always have plenty of money, and are able to hire degraded American citizens, who are unfortunately members of the legal profession, to defeat justice. Recently the Mission rescued a girl by the name of How Won, who confessed that she had been forced into an agreement to become the nominal wife of a Celestial, but actually the property of Yee Mee, a slave-trader. Yee Mee obtained a warrant, charging How Won with a theft of \$300 committed in Marysville. Armed with this, he proceeded to the Mission in a carriage with an officer, to take her away to Marysville, knowing that she would immediately be discharged, and then be in his possession. But the mission workers very wisely had the woman spirited away, and before she could be found the case was quashed. These women sell for from \$1,000 to \$2,000. While there are more than ten thousand Chinese in "China Town" in San Francisco, there are not more than two hundred legal wives.

The Missionary Societies of the church

recognize the importance of this field of work among the Orientals in San Francisco, and are doing wisely by it. The Parent Society is doing efficient work under the wise administration of Rev. H. B. Heacock, D. D., a member of the California Conference. The Mission has seen hard and trying times since the death of Dr. Masters, which occurred some years ago. The accounts were badly managed, and if we are to accept the report of the auditing committee, at the last session of the California Conference, there are no accounts to be found in the Mission for the three years preceding the present administration. The action of the Society in making the work a mission, administered directly from New York, is to be commended. The appointment of such careful men as Dr. Heacock assures careful and economical supervision. The Woman's Home Missionary Society has two very important Homes in the city. One is the Oriental Home, presided over by Miss Carrie Davis; and the other the Japanese Home, under the supervision of Miss Lake. Both of these important Homes have received great help from Mrs. Hamilton, the wife of the resident Bishop, who is interested in every good work of the church on the Coast. No Methodist's visit to San Francisco is complete without seeing these homes; and having seen them and known something of their workings, she will not forget them, in spending her benevolent money. The work among the Chinese, however, must continue to decrease, if the Exclusion Law remains in force after the new treaty with China goes into effect. The number that are smuggled into the country, plus the number of births, is inconsiderable. There are but 89,000 Chinese in the United States proper, and these are decreasing by death — and the death-rate is very high — and by those who are continually returning to China to spend their last days, at the rate of almost five thousand a year. At the present time there is no more profitable missionary work for China than is being done right in the city of San Francisco. One thing ought to be done immediately, and that is to open work both in Hong Kong and Canton, China. All the Chinese on the Pacific Coast are from the province in which these cities are located. Yet we have no work in that province, and consequently receive no direct benefit from the work we are doing in this country. Yet there is at present independent work being done in both of these cities by persons who were converted to Christianity, through the efforts of our church, in this country. In Hong Kong, we have the scholarly Mr. Walter N. Fong, at one time a student at our college at Santa Clara, who afterwards graduated from Stanford University. He is now president of the Li Shing Scientific Industrial College. This is a non-sectarian institution. Mr. Fong is not only teaching in the college, but is actively engaged in Christian work, and he says: "After a year's experience and observation in religious work, I firmly believe that the Methodists ought to have a mission in Hong Kong." In Canton, Rev. Yue Kwai, a member of the California Conference, has an independent work, and he has received several thousand dollars from the Chinese in America to carry it on. We have no foreign missionaries of our church in China that can speak the dialect of the Chinese who come to America.

Two young men came to California in the early fifties. One came to seek his fortune, the other came to help save California, as Mr. Roosevelt has said, "from developing only on the physical side." Both worked hard and both have been successful. We occasionally see these pio-

neers, now showing in their countenances the frosts of many winters. Both of them served the same Master and had largely to do with building Methodist churches all over the State. As we think of them, we are often puzzled, and wonder if they really did serve the same Master: yet their names are recorded in the books of the same church, and we have heard them both testify that they were servants of the same One. But why is it that one lives in an elegant home with every want supplied, while the other struggles to live on three or four hundred a year? Both of these men have been careful of their resources, yet one lives in luxury and the other in want. Is it true that the Master intends that the disciple who has followed the sacred calling of business shall have all the joy of "carnal things," while he who has followed the sacred calling of the ministry shall "endure hardships" at his latter end? Are there two standards for discipleship, or one? We are afraid that some of our laymen will wake up in the presence of their Master, hearing Him saying, "Inasmuch as ye did it not." An effort is now being made in the California Conference to save some of our wealthy laymen from hearing such words at the end of their successful business careers. The time will come when we will understand Christ sufficiently to know that the contrasts here described will be the occasion of the fulfillment of the words: "Many will say unto me in that day, Lord, Lord, and then will I profess unto them, I never knew you." Rev. J. H. Wythe, of the California Conference, is zealously endeavoring to save our wealthy laymen from this doom, and many are praying for his success. He was appointed by the last session of the Conference an agent for the endowment fund for the superannuates. He hopes to raise \$100,000.

The eighteenth "Annual Tea Meeting" of the San Francisco Methodists was held in Grace Church, Rev. F. M. Larkin, pastor, on the night of Dec. 1. This is the most important and generally interesting gathering of the year for Methodists. Its name indicates the antiquity of the organization, as it has all the features of a banquet; but it seemed more pious almost a quarter of a century ago to call it a "Tea Meeting," though that beverage was not in evidence. It is a gathering in the interests of the San Francisco Church Extension Society. This society for years has been doing exceedingly good work for the church. The finest church building of our denomination in the city is the direct result of the efforts of this organization. The action of the last General Conference, in restricting the work of the Board of Church Extension to the aid of and erection of little churches, will give an impetus to all city church extension organizations. We will be surprised if the quadrennium does not show a large decrease in the parent society's collections. And it ought to. In this day of large cities, it is futile to build in them churches within the limit placed on the Society last May. The most important paper of the meeting was by that prince of California laymen, Mr. Rolla V. Watt. He told the people some plain and wholesome things about Christian giving, which will bear fruit. He himself is the best illustration of his address. Other addresses were: "Methodist Methods for Making Methodists," by Rev. G. H. Hough; "Personal Lay Evangelism," by Rev. Carl Warner; "The Mission of the Methodist Sunday School," by A. C. Bothe, M. D.; and "The Holy Word and the Holy Spirit in Revivals," by Rev. J. H. N. Williams. "New Opportunities for San Francisco Methodists," was discussed by the

presiding elder, Rev. W. S. Mathew, D. D.

After an absence of over three months, holding fall Conferences and attending the annual committee meetings, Bishop and Mrs. J. W. Hamilton returned about the middle of December to their home in San Francisco. They were cordially received, and Simpson Memorial, their home church, emphasized the cordiality by giving them a reception in the church parlors and inviting the rest of the Methodists to unite with them. All the churches of the city were represented and a very pleasant evening was enjoyed. The Bishop has devoted himself to the interests of the Coast and his extra labors are very highly appreciated.

The University of Southern California is enjoying a season of prosperity under the presidency of Rev. G. F. Bovard, D. D. This institution has the best opportunity of any denominational school on the Coast. It has good property in the city of Los Angeles, and is five hundred miles distant from the State University at Berkeley and Sanford University at Palo Alto. Through the efforts of Bishop Hamilton it has secured the great Simpson Auditorium in the city, worth \$100,000. And through the inspiration of the generous giving of Mrs. A. M. Hough, the widow of one of the members of the Southern Conference, and sister of the late Jay Gould, it has received in the past few years about \$200,000 for permanent endowment. This year it has passed the enrollment mark of six hundred in all its departments. There are enough rich Methodists in Southern California to generously endow every one of its departments. Dr. Bovard has a great opportunity before him.

Rev. W. N. Brewster, missionary to China, sailed from San Francisco, Dec. 17. He has had a year of very profitable service to the Missionary Society and for his work in China. His addresses in this country were among the best that we have ever heard from returned missionaries. He has the real vision of the prophet. He understands the needs of China and is able to tell of them. A unique part of his company for the Orient this year was three head of cattle, which he is taking to China for his Industrial School. These were provided by special gifts. He was greatly assisted in securing them by two of his classmates in Boston University, Revs. E. P. Dennett and Arthur H. Briggs, son of the late Dr. M. C. Briggs.

Dr. H. B. Johnson, recently from Japan, who was selected to take the place of Bishop Harris as superintendent of the Pacific Coast Japanese Mission, is proving himself thoroughly adapted to the work. It was a difficult thing to find a man to follow Bishop Harris, who is so dearly loved and admired by the Japanese. But Dr. Johnson seems to be equal to the task.

Many people in New England will be glad to learn that Rev. J. A. Wood, D. D., is still enjoying the evening of his life at his "Diaspora Villa" in Southern California. He has a beautiful place among the foothills, surrounded with all the beauties possible in a semi-tropic country; and the joys and blessings of his children's children. He is busily engaged in writing a biographical sketch, which will be read with much interest by a large number of people in the church.

Rev. Robert McIntyre, D. D., still holds first place for popularity in our southern city. He still crowds the old mother church of Los Angeles, which has always been filled with eager worshippers for

almost a quarter of a century. For ten years of its most eventful history, it had for its pastor that wise and tactful minister, Rev. R. S. Cantine, D. D. The church was enlarged during his first pastorate and the new building erected during his second. No man was ever more loved by a people than he.

The noted Presbyterian evangelist, Dr. Chapman, and his co-laborers are to conduct two meetings on the Coast early in 1905. He begins the first interdenominational revival campaign in the city of Los Angeles in January. Later he comes to Oakland. Preparatory meetings are being held. In Oakland all the churches have united in union preparatory services during the Week of Prayer. It is a unique arrangement. A presiding officer has been selected who appoints all the preachers to service in the various churches, seeing to it that no one preaches to his own people, and, as far as possible, not to people of his own denomination. Two efforts have been made to secure Dr. Chapman for San Francisco, but up to the present time they have failed.

The departure of Rev. B. S. Hayward from Southern California for Porto Rico, is a distinct loss to that Conference and a sacrifice to Dr. Hayward. He has been exceptionally successful as a pastor, and there was a bright future for him in this country. We are sure that he will make a great success of the mission work. He made many friends while on the Coast.

LET US AROUSE OURSELVES

MARY CHISHOLM FOSTER.

IN the year 1809, there was born in Hamburg a musical composer who, twenty years later, while at Düsseldorf, produced an oratorio the argument of which is founded upon the life of him who is called the apostle to the Gentiles. The stirring scenes in that life are set to speaking and glorious harmonies. Within three years the oratorio was performed in Düsseldorf, Liverpool, and Leipzig, when people were thrilled by the choral: "Sleepers, wake! a Voice is calling! It is the watchman on the walls—thou city of Jerusalem—for, lo! the Bridegroom comes! Arise, and take your lamps! Hallelujah! Awake! His kingdom is at hand! Go forth to meet your Lord!" Majestic, soul-inspiring music interprets the command: "Rise up and shine, for the glory of the Lord doth appear upon thee;" and, as if to impress the fact of need that sleepers awake and arise, immediately the tenor voices exclaim: "Behold! total darkness covereth the kingdoms!" when other parts in lugue repeat that sentence, until the soprano breaks forth in forte passage: "But upon thee ariseth the Mighty Lord!" After this, with dignity of movement follow all parts singing together: "The glory of the Lord appeareth upon thee;" when, suddenly, strings and organ support the repeated call of each part succeeding another as the voices sing: "Rise up, rise and shine! for the glory of the Lord appeareth upon thee!"

What could be a clearer or a more significant call to the women of our church, to whom has come, in "the mighty rushing wind," and to individuals in "the still small voice," as accompaniment and words, a call greater than that contained in the oratorio of St. Paul, by one before and higher than Mendelssohn: "Arise! Sain—! for the glory of the Lord appeareth upon thee!"

Women should be aroused because they are of the number who follow Him who said to His disciples that they were to let their light shine. Many excuse themselves from service, however, as they have

much to do at home, and they cannot heed any calls from women outside. A womanly hospitality of heart and of intelligent powers may extend to every land, and a broad-minded, large-hearted woman may claim interest and kinship with the inhabitants of the antipodes. Epictetus told the Greeks that when they were asked to what country they belonged they should never say "to Athens," or "to Corinth," for they were citizens of the world; and he asks:

"For why do you say that you are an Athenian, and why do you not say that you belong to the small nook only into which your poor body was cast at birth? Is it not plain that you call yourself an Athenian or a Corinthian from the place which has a greater authority, and comprises not only that small nook itself and all your family, but even the whole country from which your progenitors are derived down to you?"

"He, then, who has observed with intelligence the administration of the world, and has learned that the greatest and supreme and the most comprehensive community is that which is composed of men and God, and that from God have descended the seeds, not only to my father and grandfather, but to all beings which are generated on the earth and are produced, and particularly to rational beings—for these only are by their nature found to have communion with God, being by means of reason conjoined with Him—why should not such a man call himself a citizen of the world? Why not a son of God? And why should he be afraid of anything which happens among men?"

These are sublime words from one who was a Stoic philosopher, and of whom it is said there is not a trace to show that he was acquainted with Christianity; yet the same idea of unity with men in the breadth of all lands and every section was expressed by the great founder of Methodism when he declared: "The world is my parish."

If every Christian woman would arouse herself, and with far-reaching love and interest consider all other women related to her by strong ties, and would claim every small possibility for service to others, she would accomplish great good before she could realize it. When so many thoroughly consecrated workers are called to their reward, we may be convinced easily that our Lord does not need us to carry on His work in the world as much as we have necessity to obey His commands and to seize the privilege of service which He has given us; for in helping others we strengthen our own higher life which receives nourishment in proportion as we seek to give spiritual enlightenment to others. If we carry the lamp of knowledge with steady hand, that its rays of gospel light may stream into dark zenana homes where our sisters sit, they may be led to walk forth with footsteps no more unguided and uncertain, but alert and with joyful spirit they will run in the way of God's commandments, in the "path of the just which shineth more and more unto the perfect day."

We are doing much, but not enough. Many women are burdened with care and self-appointed tasks which absorb the thought and wear unduly upon nerves and brain. All things are only relatively important, some of greater concern, some of lesser, yet all giving way to the most important interests which belong to the unseen life, the enduring and the eternal. Much that we do is necessary for ministration to the esthetic and intellectual life, while attention to artistic form and appreciation of music aid all spiritual development; but these all have their place, and should not intrude upon the demands of the hour when emergencies or crises come to claim our service for others, and we have opportunity to "lend a hand," use a voice, or open a heart that others may be raised to a larger life.

A few years ago there appeared in one of our church papers an editorial descriptive

of a squad of men upon a man-of-war who were absorbed in personal affairs at a time when other concerns called them. They were polishing their buttons. They were volunteers, and it was supposed that when action was necessary they could be depended upon for service. The enemy approached; the ship was in danger—"but they polished their buttons!" The engagement was upon them, the officers commanded—"but they polished their buttons!" There were calls for help, for brave spirits and helping hands to come to the rescue of those who were weakening in the struggle; men became helpless, dying, dead—"but they polished their buttons!"

Women of our church! Women who are members of our missionary societies and others who are not, "shall we whose souls are lighted with wisdom from on high," "the lamp of life deny" to those who strain their eyes towards the East, but as yet do not see one ray of light? Shall we, sitting at ease, be unmindful of the needs of the hour, hear the appeals of our missionaries, see the outstretched hands of women upon the mountains, in the swamps, and over the seas, and yet continue in an attitude of indifference to it all?

How can we be absorbed with the beauty of our surroundings, riveted by the attractions that charm us but for a day, and here remain polishing our buttons?

Home making is the first duty of a woman. May not the second duty be to show other women how to make homes? We have life, health, light of Christianity, with the long train of blessings these bring, and our *short day of opportunity*. Let us arise, put fresh oil in our lamps, and go forth; for "the Bridegroom cometh!"

Boston, Mass.

FROM PORTLAND, OREGON

"MICAHER."

BISHOP MOORE one day recently, without previous intimation, like the coming of the robins, dropped down on Portland, and that just in time to save being forgotten in his home(?) city. A night or so after, he addressed a mass meeting of pastors and official members on aggressive work, with an enthusiasm that was contagious. Next morning he was gone. He makes one think of the thing Ezekiel saw flying through the air that had "a wheel within a wheel, and eyes in its wings." He stated before leaving this time, however, that he expected to return after a few days and remain at home till the first of March.

The remains of Rev. Jason Lee, first Protestant missionary to the Pacific Coast in 1834, now lie in a receiving vault in this city, whither they were recently brought by his son-in-law, from Stamford, Canada, where they have lain since 1845. Suitable memorial services will be held when the body (what there is of it) is deposited in the "Lee Mission Cemetery" at Salem, the scene of Mr. Lee's early labors. It is fitting that Oregon should be the final resting-place of the bones of this illustrious man.

Salmon Brown, Esq., youngest son of "Old John Brown," is one of Portland's esteemed citizens. His left arm was permanently crippled by a shot in one of the skirmishes his father had with the "border ruffians," in Kansas. Tall, sincere, keen-eyed, gruff, with grizzly whiskers, and hair standing straight up on his forehead, as if it had been put in with a pegging awl, he is the express image of his illustrious father. It would do the reader

good to see Mr. Brown's eyes flash when induced to speak of antebellum days.

Rev. Ross C. Houghton, D. D., a minister in the Congregational Church, who died recently near Boston, was well known in Portland. He was five years pastor of Grace Methodist Episcopal Church, this city, leaving thirteen years ago for New England, where he changed his relationship from the Methodist to the Congregational Church. The transplanting of a tree that has stood in its native soil more than fifty years rarely proves a success. While on this coast Dr. Houghton made a number of financial adventures, all of which somehow or other proved disappointing. He was at one time president of McKendree College, made a missionary tour around the world with the older Bishop Harris, and wrote an interesting book, "The Women of the Orient," which greatly promoted the work of the Woman's Foreign Missionary Society. He was a polished speaker and writer. The announcement of his death in the dispatches arouses many tender emotions in those who knew him at his best.

In what is conceded to be the greatest dairy contest in the world at the St. Louis Exposition the first prize was won by an Oregon Jersey cow, "Loretta D." It may be of interest to ZION'S HERALD people to know that this, the finest butter cow ever bred, so far as known, was raised by and belongs to the Ladd boys, grandsons of Dr. and Mrs. Ladd, who lived and died at Malden, Mass. "Loretta D." produced in ninety days a little over 207 pounds of butter, and this after having just traveled two thousand miles and over on the cars and more than five months after finding her calf. On some single days during the test this remarkable cow produced four pounds of golden butter; and "Loretta" was not alone as a prodigy, but was accompanied by nearly a dozen beauties like herself, and but little inferior. Seventy cows of all breeds—Jerseys, Shorthorns, Alderneys, Holsteins, and Brown Swisses—were in the contest, but the Jerseys easily secured the prize, besides consuming the least food of any. The Ladd boys, sons of William S. Ladd, deceased, own a number of fine farms in Oregon, importing and breeding the best stock, of different kinds, but make a specialty of the Jersey butter cow. It is pleasing to state that these young men are earnest, outspoken Christians. New England may well be proud of these her Western representatives.

On a recent Sunday in the Marquam Theatre here was held a mammoth mass meeting of the best citizens protesting against municipal grafting. In this meeting the city pastors and leading business men were the speakers. Public gambling in Portland has been tolerated and protected of late by the authorities. Portland is not a backwoods town nor a mining camp, but a Christian city of 150,000 souls, and decent people are henceforth determined to control the city's destiny and direct its course.

Rev. W. H. Heppes, D. D., the new pastor of Centenary Church, Portland, seems every way adapted to a most important charge. A \$75,000 church in the midst of 50,000 English speaking people affords a rare opportunity for usefulness. Mr. Heppes' preaching is earnest, evangelical, and scholarly.

The markets of Portland, in the same latitude with Boston, were at Christmas-time glutted with home grown strawberries.

THE FAMILY

THE PROCESSION

EMMA A. LENTE.

They come — the Souls that come —
Through Dawn's fair portal,
Leaving the world immortal,
To find what here awaits.

They go — the Souls that go —
Wearied full soon of earth,
Longing for heavenly birth and life im-
mortal,
Out through the Sunset's gates,
To find what there awaits.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

In patience, as in labor, must thou be
A follower of Me,
Whose hands and feet, when most I wrought
for thee,
Were nailed unto a tree.

— JOHN B. TABB, in *Independent*.

As we must render an account of every
idle word, so must we likewise of our idle
silence. — *Ambrose*.

Troubles are hard to take, though they
strengthen the soul. Tonics are always
bitter. — *T. De Witt Talmage*.

Ruskin analyzed the mud of London
streets, and found in it the very elements
and substances out of which our precious
gems are formed. So out of all the wear-
some and painful things of life, its toils, its
sorrow, its hardness, its cruelty, God can
make gracious adornments for our souls. —
J. R. Miller, D. D.

It is outlook, not inlook, which stimu-
lates and sanctifies. The monks of Char-
treuse built their cloister a hollow square,
with windows looking only on the inner
court, and none at all looking toward the
mountain glories which surrounded them
on every side. So, many Christians try to
build their characters. That will not do.
We must open wide our minds and hearts
to the "Light of the world," and He will
illumine and warm and revivify our whole
being. — *THOMAS S. HASTINGS, D. D., in*
"Union Seminary Addresses."

There is more cause for joy than for com-
plaint in the hard and disagreeable circum-
stances of life. Browning said, "I count
life just a stuff to try the soul's strength
on." Spell the word "discipline" with a
final g — "discipling." We are here to
learn Time's lesson for Eternity's business.
What does it signify if the circumstances
about us are not of our choice, if by them
we can be trained, learning the lessons of
patience, fortitude, perseverance, self deny-
ing service, acquiescence with God's will,
and the hearty doing of it. Circumstances
do not make character. Just where you
are, take the things of life as tools, and use
them for God's glory; so you will help the
kingdom come, and the Master will use the
things of life in cutting and polishing you
so that there shall some day be seen in you
a soul conformed to His likeness. — *Mattie*
Davenport Babcock, D. D.

"Oh, don't let us always be a talking
about bearin' His will, and sufferin' His
will. Let's talk about enjoyin' His will.
When the baby is plain' away and sickly,
an' dyin', that be His will, perhaps; but
that be His will, too, when the baby be a

great big thumpin' boy, and thrives un-
common. It be God's will, perhaps — if it
ben't our own carelessness — when the
house be burnt down, and we escape with
our lives. But it be the Lord's will, too, all
the days that we come and go, and find all
safe and sound. The Father's will isn't
that we should be out in a far country
perishin' with hunger. His will is the best
robe and the fatted calf; the comin' home,
and the bein' merry. 'My meditation of
Him shall be sweet.' You may say what
you like about sufferin' the Lord's will; I
shall talk about enjoyin' it, and delighting
in it." — *Daniel Quorm*.

More than all else, beyond all else, the
every-day woman needs and must have the
blessedness of a walk with God. When we
consider how accessible our Lord is, how
free are His offers of company by the way,
how gently He leads us, and how precious
are His gifts and favors, what can we do
but wonder at His goodness? Each of us
may often, with Mary, sit at His feet; with
Martha, serve Him in small, homely ways;
with Dorcas, make raiment for His poor;
with Rhoda, open a door for one of His dis-
ciples; with Phoebe and Priscilla and Julia
minister to His saints; with Eunice and
Lois, instruct His little ones; with Lydia,
gather His people together in our home for
prayer; with the woman who loved much
because to her much had been forgiven,
break an alabaster box in its fragrance to
rest His weariness; with watching women
we may kneel at His cross still, and find
Him in the early dawn in the garden of
lilies, not dead but risen. Commonplace,
everyday women we may be, yet each of
us may be our Lord's elect lady. — *MAR-*
GARET E. SANGSTER, in "The Daily Path-
way."

It may help me in my sorrows to think
of that Emmaus road in the falling shad-
ows, with two gloom covered men walk-
ing sadly on, and the unknown Jesus for a
third. When my heart is crushed by some
sore blow, I am apt to think no one ever
went along so dreary a path before. But I
see footmarks in it, which tell me that
many another wayfarer has been already
there. I see the path strangely blessed
with a companionship that wonderfully
soothes me, and I see that I will not want,
for long, some thrilling word that will
change my grief into a song. When I look
at the thick dust of that Emmaus road, I
seem to see "treasures hid in the sand,"
for it tells me what riches of comfort lie
waiting for me in my dreariest paths, what
unexpected joys may be only a very little
way ahead, and how soon the dirge I am
wailing out in a sad minor key may be ex-
changed for a burst of praise. I have
heard that caged canaries learn their
sweetest notes in the dark. I am sure
many of my darkest hours have been the
birthplace of my highest songs. It was
often just when the water in my bottle was
completely spent, and, Hagar-like, I felt
that I could only lay myself down to die,
that my eyes were opened to see the flow-
ing spring that had been close beside me all
the time, although I knew it not. When I
go mourning without the sun, a few words
from the Risen Lord can easily put every-
thing right; but I often need the darkness
in order to appreciate the light. — *REV.*
G. H. KNIGHT, in "The Master's Ques-
tions to the Disciples."

"Ordered of the Lord" — just as the
ploughman takes furrow by furrow, one
ended before another is begun, so our du-
ties come to us, not in battalions, but
singly. Our life's plan, if we read it aright,
is beneficently designed. We are not aban-

doned to blind chance. Confusion and en-
tanglement can come only by our choosing
to refuse guidance, and to shape our lot for
ourselves. So it will seem to us when we
have come to the end of it, and can look
back — a divinely-ordered whole, which
even our failures cannot mar, for God only
asks of us our best and bravest; and if we
give Him these, we need not grieve over-
much if some of the furrows refuse to run
straight. The failure may be success after
all, so far as our discipline is concerned.
... Our very failures may be an answer
to our doubts — evidence of a time when
we shall neither faint nor fall, when the
sow shall be freed from weeds and ready
for a fair harvest. For in the midst of our
saddest blunders we have visions of higher
things, unfulfilled aspirations, cravings
for growth — and these will be satisfied,
every one of them. We who have tested
the bitter fruit of the tree of knowledge are
meant to inherit the tree of life; and some-
where else the task dropped here may be
taken up and made good. — *Sunday at*
Home.

A man of Nineveh wrote on bricks of clay,
Fire-tried and hardened to preserve his fame;
But nothing of his record's left today
To stir man's praises or evoke his blame.

A man of Memphis heaped great piles of stone,
That memory of his deeds might never die;
But changing years that record have undone,
And made it barren to the human eye.

A man of Galilee wrote on the sand,
Sad-faced and thoughtful, recking not of
fame;
And lo! the world still has His message, and
The nations know and reverence His name!

— *Chicago Inter-Ocean*.

LIVING IN THE SUNSHINE

HELEN M. RICHARDSON.

"I DON'T think of the winter, I only
think of the beautiful autumn
days we are now enjoying."

Two women sat opposite to me in an
electric car. I had been an idle listener
to their conversation until these words,
spoken by the younger of the two, ar-
rested my attention.

The elder woman seemed inclined to
take a pessimistic view of every subject
upon which the conversation turned.
The days were too short for one to ac-
complish anything; the weather of the
previous week had been so warm that she
had had hardly strength enough to drag
herself about; and now it was so cold
that she was all nipped up, and she was
beginning fairly to dread the winter.
Her face matched her voice, in the de-
spondent curve of her lips and the arch
of her brows.

The voice of her companion was like a
breath of summer upon the dreary moan-
ing of a winter blast; it was like a sun-
beam melting an iceberg.

The personality of the two women at
once asserted itself. While the first
woman had been airing her complaint, a
woman who sat near drew her wrap a
little closer about her, while another lan-
guidly lifted her hand and passed it
across her brow. When the voice of the
breezy little woman who reveled in the
glorious autumn weather chimed in,
however, several heads turned to look at
the speaker, and a smile rippled down the
entire length of the car.

Then the lesson in all its forcefulness
struck home to my own benighted soul:

and I was still in a reverie when the conductor's voice aroused me to the fact that I had reached my journey's end.

The personality of my two fellow passengers followed me, however, and I found myself mentally contrasting the pros and cons of their conversation until the door of my own home closed behind me.

Why is it that we are all so prone to dwell upon the unpleasant things ahead of us while yet our feet are straying in pleasant places, and sunny skies smile above us? Is it not better, when looking ahead, to pick out the bright things that always greet us as the seasons come and go? — the ripened harvest, the cheerful fireside, the yearly gathering of friends around the festive board at Thanksgiving time, the Christmas cheer and bustle, social gatherings in house and hall, and above all the miracle of God's resting earth.

Even while we lament their coming, the short, dull days are passing, all too rapidly, perchance, to those whose look ahead is narrowing to a short viewpoint.

There is nothing which equals the joy of pleasant anticipation, and nothing darkens the whole horizon like a pessimistic outlook. The person who sees sunshine radiates it. She who enjoys present blessings untrammelled by a retrospect of past ills or by gloomy forebodings of the future, is assuredly the woman who gets the most enjoyment out of the passing hours.

The motto of a friend whose life blessed every creature with whom she came in contact, despite great physical pain and sorrow heroically borne, was this framed couplet upon her chamber wall:

"When you feel a little blue,
Something for another do."

This woman never spoke of the cloud, but always of its silver lining. She never allowed herself to dread the approach of anything unpleasant. "It may not come; but if it does, dread will only make the reality harder to bear," she used to say.

The busy woman is always the happy woman, for she has no time for worry, for retrospect, or for gloomy forebodings; she is concerned only with the present and its possibilities. She who is courageous enough to face adverse or favorable conditions with the same contented and cheerful spirit, finds more sunshine than shadow, more joy than sorrow in the swiftly passing hours, and radiates both upon all who cross her path.

Waltham, Mass.

Is It Your Daughter?

FATHERS and mothers: If you have a young daughter this picture — which is no fancy one — is for you. It is long after curfew. The "mashers" lean on sidewalk railings and wait at street corners. There they come down the street, arm in arm, two young girls with fresh, rosy faces. Abundant braids of hair fall down their backs. Natty little gowns come to the shoe-tops. They are school-girls, and in their early teens.

There is no chaperon and no escort. The girls are out alone, and the hour is rather late. A couple of smart young men — "knowing" young men — follow the girls. Young men and young women are stran-

gers to one another, and yet there is some sort of free-masonry between them. The glances of the young men are bold. The eyes of the girls are not timid as they turn them backward with the hint of a smile. Flippant words are exchanged.

But what can one do? If their natural guardians are not there to protect, what right have you to interfere? Here and there may be found a brave spirit whom a great pity will move to stay and warn, and take the risk, but such Good Samaritans are few. And so young girls — infant women with fine passions and powers of womanhood — thinking to tread the primrose path of dalliance, go down to ruin.

Whose fault is it? Is it the fault of the girls? Who sent them out into the night, or permitted them to go unprotected? Who failed or neglected to warn them of temptation? Who supposed when they had dressed their girl as well as the neighbor's girls their duty was done?

There is only one answer to these questions — father and mother. — *Syracuse Journal.*

A SONG OF THE BURDEN-BEARER

"I'll drop my burden at His feet,
And bear a song away."

Over the narrow footpath
That led from my lonely door,
I went with a thought of the Master,
As oft I had gone before.
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I should lose the burden
Could I get a glimpse of Him.

It was more than I could carry,
If I carried it all alone;
And none in my house might share it —
Only One on the throne.
It came between me and pleasure,
Between my work and me;
But our Lord could understand it,
And His touch could set me free.

Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning,
With its shimmer of sun and dew;
But a gracious look of the Master
Would the strength of morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word.
And I turned to see the brightness
Of heaven upon the road,
And sudden I lost the pressure
Of the weary, crushing load.

Nothing that hour was altered,
I had still the weight of care;
But I bore it now with the gladness
Which comes of answered prayer.
Not a grief the soul can fetter,
Nor cloud its vision, when
The dear Lord gives the spirit
To breathe to His will, Amen.

O friends, if the greater burdens
His love can make so light,
Why should His wonderful goodness
Our halting credence slight?
The little, sharp vexations,
And the briars that catch and fret,
Shall we not take to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings, too,
Tell Him the baffled purpose
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

— MARGARET E. SANGSTER, in *Christian Intelligencer*.

— Father Taylor was a little annoyed when twenty or thirty sailors he had converted joined Rev. Phineas Stowe's church by immersion. It was extremely cold, and the water in the baptismal tank had been artificially warmed. Father Taylor asked one of the converts why he went

from the Bethel. "Ah," said the sailor, "I didn't feel I could be in the fold unless I went down into Jordan." "Into Jordan," repeated the old man scornfully. "Biled Jordan!"

Doing Things Graciously

HE was a busy man, and had enough to do without dealing with book-agents, but he said that he lost less time in meeting the people who came to see him than he would lose in wondering whether he had turned away some one whom he ought to see; and so it was not difficult to get into his office. Some persons imposed upon him, but most persons respected him enough to make their errand short. Moreover, he could be firm when necessary; and he got quite as much work finished in a day as did some other men who irked more over interruptions. "It is a part of my religion," said he, "to try to help when I can. I can't help every one, but what I do I want to do graciously."

One day an odd looking little woman came into his office. He was relieved when he learned that the little book she offered him cost only seventy five cents.

"It is your own book?" he asked, as he glanced at the title page.

"Yes, sir," she said.

"I will take a copy," said he. "Will you honor me with your autograph on the fly-leaf?"

She was very glad to do so, and accepted the pay with thanks.

She rose to go, but the purchaser had become interested in her, and he asked a question or two which prolonged the conversation, and made it easy for her to tell her story.

"It is so pleasant," said she, "to have some one show interest. I do this to support myself, and to help my son through college. He knows that I earn the money by literary work — he is proud of my work — but he does not know that I sell my own book in this way. It does not sell through the stores, and — I would just a little rather he should not know that I have to canvass. He is doing all he can to help himself along. I'm afraid he would not wish me to send him money if he knew that I have to sell the book in this way. But he is such a good boy, and will make such a good man! I'm glad to do it. But it is a little hard sometimes. I don't mind it that people do not buy, but it is hard to have them refuse rudely. I don't know but it is harder to have them buy and do it ungraciously. But I bear it for my boy's sake."

The little book showed native ability, but little knowledge of what would make a book succeed. It was no wonder that it did not sell well. And the purchaser did not wonder, as he looked at it, that people refused it abruptly, or bought it with ill-concealed reluctance. The poorly printed page glowed with a new beauty when he thought of the mother working for the son; and the uninviting cover attained new dignity in the light of her sacrifice.

A week later a business acquaintance hailed him at luncheon.

"I have heard good things of you from a mutual friend," said he, laughing. "A literary woman, who called, selling books. Do you remember her? She called at our house, and my wife kept her to supper. My wife is always good to people. Well, she said it was the kindest thing that had happened to her lately except what you did. She said you bought her book, but that you said some things that had done her good ever since. She told of it with tears in her eyes. What did you say to her?"

"Nothing that I remember. But I find

that it costs no more when one is doing a little thing like that to do it graciously and heartily." — *Youth's Companion*.

THE SHUT-IN

Bear with thy day's long pain,
Bear if it come again
With morning's sun,
And lo! from out the days
Will open wondrous ways
To peace well won.

Bear with thy wasted powers,
Thy weary waiting hours;
Still Life is great —
Great by all human ties,
Great in love's sympathies —
In patience wait.

Hours wasted, did I sigh?
Not one that passes by
But sings with Hope
So musical and strong,
I listen rapt and long
To grasp its scope!

— *Transcript*.

Remnant Day

THE back page of the morning paper is bold and black with its announcement of the bargains to be sold out, because the summer is over and gone. Remnants, says the advertisement — remnants of silk and satin, wool and cotton, shoes, stockings, collars, anything — remnants galore! Why stay at home when such a golden opportunity waits within a half-hour's distance? Opportunity? say you. Likewise say the thousands of other women whom we meet on the street car, hanging to straps, clinging to the door-frame, hurrying across the crowded street, pushing in at the door of the department store. We lose ourselves in the riot — no metaphor that, but fact. The calm, balanced self of every day is gone — no longer do we reason or weigh — we are one with the crowd. We hope we shall find our own identity waiting in the vestibule at home. In the meantime, let us go a-bargaining, for tomorrow the bargains will be gone.

Neckwear first, on the counter by the door — turnover collars, stocks, ribbons. Eager fingers turn them over — fingers of young girls, these, with limited pocket-money. "Only ten cents for this?" Oh, joy of living! Tomorrow she will meet the counterpart of her bargain on the street, for bargain makers are not limited in output, and there are many such.

Marked down shirtwaists here — beautiful, white, embroidered creations, tossed over by anxious seekers. "Why are they so cheap?" Of course, it is the end of the season — let us lay one away for next summer. Later, when the waist comes home, our faith in human nature and the veracity of the shop girl species is shaken upon finding that the medallions on one side of the waist are not located opposite the medallions on the other side of the waist.

Stockings next, if we can get near to them through the pushing mob of women who jostle each other here — women with babies, women with children attached to skirts, women alone, women fat, women thin — the one object of the feminine mind at this juncture is Hosiery. No; the capital letter is not a mistake. It is an important word. We manage to insert one arm between the shoulder of a tall woman and the bonnet of a short one, and seize hold of a stocking. Now we have chance to make headway. By and by we are next the counter. We select a lovely thin pair, just the thing we want. How much? Yes; you may send that out. The size? Oh, tragedy!

three sizes too small, and the only pair left of its kind. We leave that counter. We do not approve of buying goods marked down, anyway.

Trimmings? No, there's nothing special we want trimming for. But, then, they always come in handy. And this is really a beautiful piece of appliqué — and so cheap! Oh, that appliqué — still with its latent possibilities undeveloped, for lack of anything to trim which it suited. It is like that other piece of blue and gold braid we bought years since; ever since we have been trying to decide to have a gown of that peculiarly unbecoming shade of blue, that we may use that braid. Let them both depart to the limbo of unused and unusable articles.

Upstairs are remnants of silk, folded up in compact bundles and marked with the number of yards therein contained, and the price. Again very cheap. Of course, we never suspect that the silk may have been cut into these lengths and sold at counter prices — of course not. It does seem hard that nothing is exactly right — the right colors are the wrong lengths, the right lengths bear impossible patterns. Here once more is the irony of inanimate things. We turn them over and pass them by, foulards and libertys, crepes and taffetas. Perhaps we are hard to please. Perhaps we are only tired.

We catch a glimpse in the mirror, as we pass, that we can hardly recognize for our trim respectability. Hat on one side, weary locks of hair straggling over our ears, collar awry, and a rip in our glove. We stagger into the street car. The young men remain seated; but one nice, old gentleman — may he live long and well! — sees our plight, and we sink gratefully into the six inches of space he formerly occupied. We reflect while riding homeward. Remnants? Yes. Does it pay? Sometimes we think that remnants of any kind are of small value — be they of silk or cotton, or of time and energy. — *Westminster*.

ABOUT WOMEN

— Mrs. Jemima Luke, author of the popular hymn, "I think when I read that sweet story of old," is past ninety years of age, and is living in England.

— Mrs. Charles Truax, wife of Judge Truax, of New York, is a successful lawyer, and earns a handsome income from her profession. She was admitted to the bar six years ago.

— Mrs. Dwight Lawrence is taking the ocean course in navigation in the Chicago Nautical School. She finished the lake course for yachtsmen last year, and has the reputation of being the most skillful woman navigator on Lake Michigan.

— The estates of Pandita Ramabai, who is carrying on a large school for women in India, were recently ravaged by locusts. Many branches of the trees in which the insects settled were broken off. The crops which were the main dependence for food were entirely destroyed, making it a difficult matter to provide for some 1,200 persons in the community.

— Miss Adele Allen, aged 80, who taught school in Derby, Conn., over fifty years ago, returned, and, at the request of some of her former pupils, recently taught an old-time Friday afternoon session in the presence of twenty ladies and gentlemen, the youngest of whom was over fifty-five years of age. Papers were read and recitations given, after which the whole class united in singing an old favorite school song. A bouquet of fifty roses was presented to Miss Allen.

— Dr. Elizabeth H. Denio, of Rochester, N. Y., had an interesting experience as "art guide" at the St. Louis Exposition. It was her duty to guide parties through the four art buildings with their 200 rooms which covered five acres of ground, and to point out the chief works among the pictures, and the admirable

points of the collection of statuary. Dr. Denio will deliver thirty lectures before the Rochester University students this winter, and ten before the general public.

— Miss Carrie Davison has been appointed clerk of the United States District Court at Detroit, Mich., to succeed her father, the late D. J. Davison. Miss Davison, who is believed to be the only woman clerk of a United States District Court in the country, was assistant to her father for several years.

— There are nice women who must know better, who sign their letters as "Mrs. John R. Smith," instead of "Lucy M. Smith," as if, indeed, they had no individuality. Does a woman lose even her own name when she marries? It is really nothing but ignorance, but the number of times one meets this particular kind of ignorance is amazing. — *Springfield Republican*.

— Alice Gordon Gulick in her girlhood in Auburndale had a romantic attachment to a young Spanish girl residing in the same place. Years afterward, when Mrs. Gulick went to Spain and was seeking aid in her great educational work, she was recommended to a certain Senor of whose interest and sympathy she was assured. In the conversation she had with the Senora, it came out that the daughter of this noble pair (she had died) was the long since friend of Alice Gordon of Auburndale — the friend, as her mother said, whom she talked of repeatedly, and had always devotedly loved.

— Miss Estelle Reel, for her work in superintending the Indian schools of the United States, receives \$3,000 a year and her traveling expenses. This is the largest salary paid to any woman by the Government. The territory covered by Miss Reel is large, and most of her time is spent in going from school to school, which are often hundreds of miles apart. Many of her journeys are made on horseback. Her work has been progressive, and the Indian schools are said to have made a great advance under her management.

— Mme. Madeleine Lemaire, a French water color painter, is said to earn the largest income from her art of any woman artist now living. Her specialty is the painting of flowers in water color, her work being distinguished by extreme delicacy of execution. She has also met with success in fine aquarelle figure work. Mme. Lemaire comes from a family that for years has occupied a prominent place in the annals of French art. Examples of the talent and skill of several members of her family are to be found in the Louvre and in the Luxembourg, while her aunt, Mme. Herbelin, was one of the most celebrated miniaturists of the nineteenth century.

A Puzzle

Tipp: "There are ten thousand unmarried women in that town."

Topp: "I am surprised."

Tipp: "You wouldn't be if you had seen them."

The lady editor perused

This sparkling paragraph;

At first she frowned, then seemed amused,
Then gave a quiet laugh.

To gently curb such wittlings, who

Would ridicule their betters,

She broke the final word in two,

And added two more letters.

Thus Tipp's concluding repartee,

Corrected by her pen,

Would read like this: "You wouldn't be
If you had seen"

— *Congregationalist*.

Rather Surprising

The house in Portland, Me., where Longfellow was born is now a tenement in the poorer part of the city mostly inhabited by Irish. A few days ago a teacher in Portland was giving a lesson on the life of the poet. At the end of the hour she began to question her class. "Where was Longfellow born?" she asked. A small boy waved his hand vigorously. When the teacher called on him his answer did not seem to astonish the rest of the class, but it

was a cold shock to her. "In Patsy Maggie's bedroom," he said. — *Advance.*

BOYS AND GIRLS

ETHEL'S AUTOGRAPH ALBUM MILDRED NORMAN.

ETHEL ran in from the porch where she had been reading her Sunday-school paper. "Just see this, mamma. The inside of Shakespeare's house was all covered with names of visitors. It was a kind of autograph album, wasn't it? The minister who writes about it says our hearts are like that house. Isn't that funny? You read it, mamma."

So mamma read it. "Yes," she said, "everything we see or hear or feel or speak or think is written on the walls of the heart. And you can try for yourself and see if catching the good in everything does not make you happy."

"Oh, tell me how to begin," cried Ethel. "I mean to have a beautiful autograph album, and mine will be alive. Tell me how to begin; then I'll run over to Sadie's and tell her that I have a beautiful live autograph album. And she will want to see it and wish she had one, and I will tell her that she has one just like mine. How s'prised she will be to think she has such a wonderful album and does not know it! How shall I begin, mamma?"

Mamma smiled, and said, softly: "Love would be a good name to write in your heart album today, I think. It will shine like a little sun, and it will shine into the heart of every one you meet, and show you something lovable there."

"Every one?"

"Yes."

"Oh-h!" said Ethel, with a deep breath. "Will it light up something lovable in the hearts of the boys that call names and throw stones, and in the heart of Maggie Flint, who treads on my heels when I am coming home from school, and in Kate Stone's heart? She is the proud girl, you know, and won't speak to me. Do you think there *could* be anything lovable to light up in her?"

"Try it, and see," said mamma. "Remember, you must think of nothing but the name in your own heart, and let it shine. Let all the names that you do not love go, for if you write them in your heart they will make such a smoke that the light cannot get through."

"How queer! I'm going to begin right now."

Ethel stood still a moment. "There," she said, "I have written it six times in bright letters like sunshine, and now I am going to Sadie's."

On the way Ethel saw an old man ahead of her. He was bent over, and carrying a basket that appeared to be very heavy. His shoes were rusty, his clothes faded and patched, his hair and beard grizzled, and he muttered crossly as he shuffled along slowly with his burden.

"Oh, dear!" sighed Ethel, "if there isn't that dreadful old Mr. Peter Conner. He'll scowl at me, I suppose, but I won't be scared a bit this time. I'll make be-

lieve I am not scared anyway. My! I wonder if there can be anything lovely inside of his heart. I'll shine my bright name in, anyway. It will be like a searchlight, showing up things you can't see in the dim lights. Good-morning, Mr. Conner."

Mr. Conner stopped short and grunted, but he was so surprised to hear himself spoken to pleasantly, and to see such a smiling face raised to his, that he forgot to scowl.

"Couldn't I help you with your basket?" asked Ethel, "I'm real strong."

Then the old man had to smile. "I'll be jiggered if ever I saw such a gal as you, miss." He had set his basket down, and with his hands on his sides he straightened up a little and looked at her curiously from under his shaggy eyebrows.

"Why, you see me every day almost. I am Ethel Mayhew, and I live in that white house with the long row of hollyhocks next the wall."

But the old man shook his head. "Never saw you before," he said. "Never saw anything but bad children who laughed at me, and called me names and threw stones."

Ethel's cheek flamed so red that the man hastened to add: "Not meaning you, of course. I never saw you."

All in a minute Ethel had a thought, and the smile grew into a laugh and the dimples danced in her cheek. "I've got a secret, a beautiful secret, Mr. Conner," she said, "and if you will sit down here on this big stone, I will tell it to you."

Mr. Conner chuckled to himself and patted his knees with his crooked hands as he sat down on the big stone. He kept very still and looked straight into the grass, as solemn as a crow, while Ethel told her secret. "Now, Mr. Conner," she said, when she had finished, "you try it too, won't you? Just see what you can find in those boys and girls, and I'll see what I can find, and I'll come around next Saturday and we will tell each other what we find."

"It's a bargain," said Mr. Conner.

Promptly on Saturday morning Ethel appeared at the door of the little hut where Peter Conner and his two dogs lived. Her eyes were very bright and she looked as though she had a lot to tell.

"Holloa, little gal, what discoveries have ye made?" he asked, so cheerfully that Ethel could scarcely believe this was the same Peter Conner. And he had brushed his clothes, and scrubbed his hands, and combed his hair, and his hut was as neat as a pin.

"Why, it's all a great joke," said Ethel. "I thought it was other folks, and it's all myself."

"Jes' so, jes' so, little gal," said Peter, and he chuckled and patted his knees. "That's what I have been finding out. Cur'us, ain't it?"

"As soon as I begin to be different to other folks, they begin to be different to me."

"Jes' so, jes' so," said Peter.

And when they had told each other their stories, and Ethel had said good-by and was skipping on toward her little friend Sadie's, old Peter Conner sat in the doorway and patted his knees, and about once in five minutes exclaimed: "Well, I'll be jiggered!"

Mattapan, Mass.

A Sunshiny Soul

OUTSIDE it was raining heavily. Inside — well, inside the weather was threatening, to say the least. One of the nurses, going to the linen-room with an armful of fresh towels, shook her head sympathetically at another, who was just going into the ward.

"I pity ourselves today," she said.

"I know — it will be hard to keep the children bright," the other answered. A nurse was taking temperatures and marking the charts that hung at the head of each white bed. She stopped a moment, and looked down at one especially listless face pressed soberly against the pillow.

"Don't you want some of the scrap-books to look over, Jennie?" she asked.

Jennie's weak voice was utterly uninterested. "No," she answered.

The nurse's voice kept its brightness in spite of her discouragement: "Then, don't you want me to bring you one of the puzzles? You could play with it nicely there."

"No, I don't want any," Jennie answered, wearily.

A hand pulled at the nurse's skirt, and she turned quickly. The thin, pain sharpened face of the girl in the next bed smiled at her cheerfully.

"Don't bother about Jennie. I guess I can make her do something," she said, in a low voice.

The nurse bent over her with a swift, caressing touch. "Thank you, little assistant," she said, tenderly.

She went on about her work, but it did not seem so hard or so hopeless any more.

Maggie lay thinking for a few minutes. She opened her eyes when the sharpest pain had passed, and called across to the next bed, "Jennie!"

"What is it?" Jennie answered, listlessly.

"Jennie, let's 'see things;' we haven't for ever so long. You wanted to the other day, you know."

"Well," Jennie answered, doubtfully; "you'll have to begin, though."

"Oh, yes, I'll begin. Well, then, I see some great red roses, just as soft and dark as velvet; and they feel all cool when you touch them, and they smell — my! don't they smell sweet?"

"I know something prettier than that," Jennie answered. "It's violets — a lady gave me some once. They ain't anything like 'em, velvet, nor nothing else. I 'most cried when they withered. That's prettier than yours, Maggie Dulin!"

"But I see something else," Maggie went on. "It is a great green place, and the grass is all nice and thick under your feet, and it's full of the beautifullest flowers — yellow, and white, and all colors, and there ain't no sign up to keep off the grass — you kin jest lay in it all day long. And there's birds in the trees, and you never heard nothin' sing like them; and you kin see the sky, jest miles of it, and you kin most taste the air, it's so sweet."

Round the ward word sped quickly, "Maggie's seein' things!" Children who could walk went over to her corner; wheel chairs rolled there; from some of the cots eager patients sent messages to her, and waited for hers back again. The dull day was forgotten, and the long room was crowded with visions. Flowers bloomed there, and birds sang, and happy girls went to parties or cherished wonderful dolls. The gladness of the world was theirs, as God meant it to be; and all because one girl knew how to keep fresh in her life every bit of beauty she had seen.

The doctor smiled as he went his rounds. "She's as good medicine as the sunshine," he said.

"Poor little thing!" the nurse answered, with a loving glance toward the corner.

The doctor corrected her. "It's the heart that makes one rich or poor — rich little thing!" he said. — MABEL NELSON THURSTON, in *Woman's Journal*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson V

SUNDAY, JANUARY 29, 1905.

JOHN 3:1-15.

JESUS AND NICODEMUS

I Preliminary

1. **GOLDEN TEXT:** *For God so loved the world, that He gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life.* — John 3:16.

2. **DATE:** A. D. 29, April.

3. **PLACE:** Jerusalem.

4. **CONNECTION:** Our Lord's visit to Capernaum, accompanied by Mary and His "brethren;" subsequently, His visit to Jerusalem at the Passover, and His purification of the temple. It was during this visit that He received the call from Nicodemus. Thus far He had had to do with men of humble birth and station. But now we have a different specimen — a man of years and culture, of dignified deportment, rich, respected, religious, a member of the Sanhedrin, a doctor of the law; a Pharisee, too, of rigid morals and haughty integrity. Such was Nicodemus, the first of his class to come to Jesus.

5. **HOME READINGS:** Monday — John 3:1-16. Tuesday — John 3:16-21. Wednesday — Num. 21:4-9. Thursday — 1 John 5:1-6. Friday — 2 Cor. 5:14-21. Saturday — Rom. 8:1-14. Sunday — 1 Cor. 2:9-16.

II Introductory

It was feast time in Jerusalem, and Jesus was present. In an outburst of holy indignation He had purified the temple, and by a series of miracles had startled all minds and convinced many. Of this number was Nicodemus. He had reasoned, logically enough, that no man could do these miracles unless God were with him. Appearances were against the new Prophet. He was unknown, obscure — a provincial, without social standing, with no literary repute; but, for all that, His mighty works were the credentials of a teacher sent from God. Was He more than this? Nicodemus decided to call on Him, and satisfy his own mind — but not by day; he is too timid to risk remark and probably ridicule; he will wait till nightfall.

John was probably present at this interview. He narrates, of course, but a part of what was said. The learned doctor was amazed, utterly confounded, by the teaching of the younger Rabbi. "Born anew?" This the condition of membership in the coming kingdom? Why, he had never dreamed of conditions for himself, never dreamed that he was not fitted for the Messiah's kingdom, and for its highest honors, too. His righteousness and respectability not sufficient? His descent from Abraham to count for nothing? The whole foundation of his proud confidence to be thus swept away, and he to be brought down to the ignoble level of the common people — of the Gentiles, even? This was a revelation indeed. And what was it to be "born again?" In a doubting or a frivolous mood he inquires if a second physical birth is meant. But he is met by the calm declaration, prefaced by the words with which our Lord was wont to introduce His most solemn utterances: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Flesh can only beget flesh.

The Spirit is required to produce a true spiritual nature. The method of His working is incomprehensible, like the viewless wind, but the effects produced demonstrate the reality.

Nicodemus was perplexed. "How can these things be?" he murmurs. But he is promptly reminded that as a teacher of Israel he ought to have known these things. There were "heavenly things" yet to be revealed, and only the Son of man, whose true home is in heaven, is competent to reveal them; but why tell of "heavenly things," if the "earthly things" — the primary knowledge — is disbelieved? The Son of man is worthy of faith, for He is the Only-begotten Son, the Gift of a Father's love to a lost world, the great Sacrifice for sin. As the brazen serpent was uplifted by Moses, so was He to be lifted up that all who look to Him believingly may have eternal life.

III Expository

1. **There was a man of the Pharisees** — "The Pharisees prayed, fasted, sacrificed, washed regularly and by rule, and brought every department of life under the direction of the law. But while thus careful of the form, they neglected the spirit of the word of God, and were ostentatious in their religion, hypocritical in character and unspiritual in heart" (Vincent). Nicodemus — a Greek name, signifying "conqueror of the people;" nothing is known of him beyond what is mentioned here and in John 7:50 and 19:39. He never became an open follower of Jesus. Ruler of the Jews — an ecclesiastical ruler, a member of the Sanhedrin. The civil rulers of the Jews were the Romans.

2. **Came by night** — for reasons of caution and private investigation. Rabbi — as we say, "Doctor." We know. — Either "we Sanhedrists know," or the vague "we" used for the timid "I." Teacher come from God — divinely appointed or sent. Further than this Nicodemus could not go; further than this a large number even yet do not go. No man can do these miracles (R. V., "signs"). — The "signs" logically proved to candid minds like his divine co-operation, and therefore a divine appointment of the Worker.

3. **Jesus answered.** — Strictly there was nothing to answer, for no recorded question had been put. But the very presence of Nicodemus, and his timid, partial confession implied, "What more?" "The kingdom of heaven is at hand, so the Baptist teaches, and we all know it. You have proved yourself from God — what more?" I say. — Jesus does not say "we." Except a man be born again (R. V., "be born anew"). — A second birth from above, or from God, is here made an indispensable condition to what follows. The Greek word word for "again," or "anew," means also "from above" — a rendering more in harmony with the divine work upon which Jesus insists. He cannot see the kingdom of God — not "shall not," but "cannot." The kingdom of heaven is not external, as Nicodemus imagines; it is "within you;" and therefore in the nature of things there can be no perception of it, no correct understanding of it, until the "carnal mind" is changed into the "spiritual mind" by regeneration.

4. **Nicodemus saith** — "ironically" (Godet); good humoredly (Lange); "an implication of absurdity" (Meyer). How can a man be born when he is old? — as though he would say: Surely you are not referring to a second

physical birth; such an idea would be postposterous; and yet how can an old man be re-born morally or spiritually? Is it not as impossible as a second physical birth would be?

5. **Except a man be born of water and of the Spirit** — the "water" symbolizing purification, and referring evidently to baptism; the "Spirit" implying spiritual regeneration. The "outward sign and spiritual grace" are indispensable. Only those who receive them are members of the heavenly kingdom. That which is born of the flesh is flesh. — The carnal nature propagates itself, and nothing else. By no process of evolution can spiritual life be developed out of the life of the flesh. Born of the Spirit is spirit. — "A new spirit will I put within you" (Ezek. 36). The Holy Spirit begets in every receptive mind a new spiritual life; so that whereas before the mind was carnal — "dead in trespasses and in sins" — it now lives a life impossible before, a life divine.

7. **Marvel not** — Evidently the amazement of Nicodemus at this revolutionary teaching was depicted in his face and manner. Ye must — in the very nature of things. A spiritual kingdom must have spiritual subjects, if any. Spiritual things are spiritually discerned, if at all. Be born again (R. V., "anew"). — Nicodemus is taught that neither learning, nor circumcision, nor rank, nor respectability, nor the righteousness of the scribes and Pharisees (Matt. 5:20), will suffice to admit him into the kingdom of grace here, or the kingdom of glory hereafter (Phil. 3:4-8). He must be born again by a creative act of the Spirit; a new spiritual life must be implanted (2 Cor. 5:17; Gal. 6:15); and the result must be a new creature (or creation), "which after God is created in righteousness and true holiness" (Eph. 4:24).

The word "regeneration" rarely occurs in the Scriptures, but its essential idea saturates the whole New Testament. It presupposes a fallen, sinful, helpless state, for which it furnishes a complete and supernatural remedy. Conversion is man's act, in the exercise of his free will, whereby he turns from sin to holiness; regeneration is God's act whereby the change is effected, "according to the power that worketh in us" (W. O. H.).

8. **The wind bloweth where it listeth.** — A passing zephyr rustling the leaves outside may have suggested the illustration; or, possibly, the word "spirit" itself, which both in Greek and Hebrew is the same as that for "wind." Jesus reminds His visitor that the familiar wind is a mystery whose comings and goings no man can understand, whose action is incomprehensible

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It roams freely where it "listeth;" but its "voice" is heard; and, though unseen, its reality and power are palpable by its effects. Equally mysterious is the Spirit's work, but none the less real. The gales of the Spirit sweep over the churches at times like "a rushing mighty wind," at other times like gentle breezes. Their breath is the new "life" of man, and their "sound" is heard in the prayers of the penitent and the praises of the saved; but no one can tell the manner of their acting, or prescribe their course (2 Cor. 3:17). The Spirit works in us and changes us, we know not how. The effects are manifest; the method is unknown. Sound.—R. V., "voice." Canst not tell—R. V., "knowest not."

9, 10. How can these things be?—Nicodemus still doubts, but no longer trifles. Art thou a master (R. V., "the teacher") of Israel?—"Art thou the doctor whose wisdom is so famous?" Knowest not (R. V., "understandest not") these things?—There is a tone of surprise, perhaps of reproof, in the question. Jesus hints that the doctrine is not new; that Nicodemus might have found it in David's Psalms (51:12), and Jeremiah's (4:4; 31:33) and Ezekiel's (36:25-27) prophecies.

11, 12. We speak that we do know.—Notice the ring of absolute certainty in these words. Jesus does not quote traditions. His doctrine had been verified in human experience, and was therefore a fact. Its mystery was no mystery to Him. Jesus knew whereof He affirmed and He arraigns Nicodemus and his friends for their unbelief in not receiving His testimony. Earthly things... heavenly things.—In declining to receive what Jesus had taught of the earthly aspects of regeneration (those things which could be verified by experience here and now), Nicodemus was shutting out the higher revelation. The earthly side was comparatively obvious; but if this be rejected, it is useless to speak of the heavenly aspects of the new birth—the unsearchable things which only a pure faith can grasp.

13. No man hath ascended, etc.—Those "heavenly things" could be taught only by one who knew them. No mortal is competent to teach them, for none, not even Moses, has gone up to heaven and brought down a revelation. Only the Speaker, the Son of man, who was Himself of heaven and had come to earth, could testify of the heavenly. Unting in Himself both God and man, His dwelling place was at the same time in heaven and on earth. As He told Nathanael, He was the true Jacob's ladder, with His feet on earth's soil and His head in the skies, adown which heavenly revelations might come—and there is none other. For Nicodemus to reject Jesus and His testimony was to shut out from his soul forever the light of truth (Prov. 30:4; Eph. 4:9, 10).

14, 15. And as Moses lifted up the serpent, etc.—Jesus tells why He came to earth. He cites Moses to this doctor of the law and shows that the serpent of brass (Num. 21:9) was a type of Himself; and of His redemptive mission: 1. The brazen serpent was not in itself poisonous, but was made in the likeness of the poisonous serpents; so in Jesus there was no sin, but he was made in the likeness of sinful flesh (Rom. 8:3). 2. The serpent was to be uplifted on a pole, in sight of the poisoned and dying; so Jesus was to be nailed to the cross and lifted up in sight of a sin-cursed and perishing world. 3. The look of faith healed the serpent's bite and restored life to the body; so the look of faith at the Crucified was to heal the deadly poison of sin and give eternal life to the soul. 4. The serpent was for Jews only; the salvation of

Jesus is free and full for all men. Whosoever believeth in him should not perish.—The last three words are omitted in R. V. The words read: "Whosoever believeth may in him have eternal life."

IV Inferential

1. Faith in Christ as merely a teacher sent from God is not sufficient to save a man.

2. The indispensable conditions of citizenship in the heavenly kingdom are "the washing of regeneration and the renewing of the Holy Spirit"—a supernatural work, resulting in "a new creature in Christ Jesus."

3. The method of the Spirit's work is a mystery which none can solve; the effects, however, are none the less certain.

4. Christianity offers in its personal experience the surest test of its reality and power.

5. The uplifted Cross is the only hope of a dying world.

6. "Thanks be unto God for His unspeakable Gift!"

Deaconess Doings

—Salt Lake City has five deaconesses.

—Omaha Hospital Nurses' Training School numbers 30 pupils.

—The Home for the Aged in Cincinnati will have a chapel, art hall, and fifty single and eight double rooms for the aged. There is an earnest hope that each of these rooms will in time be endowed.

—Very funny! The deaconess financial agent of the Montana Deaconess Hospital was recently mistaken for Mrs. Florence Maybrick, and a startling illustrated article announcing the presence of that lady appeared in the local paper.

—Miss Maude Adams, of the Chicago Training School, class of '03, is a member of the Pueblo Deaconess Home. In addition to the duties of a visiting deaconess, she conducts a night school two evenings in a week.

—The first "Sister of the People" in the Southern Hemisphere is for a time at work in the New York Deaconess Home.

—She earned nearly \$600 by selling butter and eggs, this dear saint over eighty years old, and gave every dollar of it to the Methodist Home for the Aged in Cincinnati.

—The deaconesses of the Baltimore Home made 11,333 calls last year, conducted and addressed 1,175 meetings, spent 2,778 hours in kindergarten, and 4,728 hours in nursing the sick.

—The General Hospital at Seattle is to have an addition, 40x74 feet, and five stories high.

—Miss Ingram, a deaconess in Lucknow, India, is doing a beautiful work in the prison there.

—A Junior League in Sioux City, under supervision of a deaconess, is studying the life of Christ, making harmonies and writing the story in their own language. They use Perry pictures for illustration.

—The Deaconess Home at Fall River, Mass., has an industrial department in which large classes of girls are being taught household arts by a capable domestic science teacher.

—Asbury Deaconess Hospital has treated people of 29 different nationalities.

—The Deaconess Hospital at Los Angeles, Cal., has a property worth \$110,000.

—District nursing is being successfully carried on from Epworth Evangelistic Institute.

—The will of Mrs. Elizabeth Walker, of Lake Geneva, Ill., left \$500 to Agard Deaconess Rest Home, at Lake Bluff, Ill. The money has been most gratefully received.

—Boston deaconesses solicited and used \$1,500 for fresh-air work the past summer.

—The correspondence course offered by the Chicago Training School is attracting widespread interest.

—Montana Deaconess Hospital, Great Falls,

HOW TO FIND OUT

Fill a bottle or common glass with your water, and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine, or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

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must have a new building. Many patients are being turned away for lack of room.

—Asbury Deaconess Hospital, Minneapolis, reports 7,695 patients treated in the hospital and 17,065 in the free dispensary, since its founding in 1893.

Looking for the Sunshine

A LOWLY woman of Irish English extraction landed as an emigrant in America in extremely delicate health, occasioned partly by a rough sea voyage. Her husband secured rooms that were shielded from the sun on three sides. But there was one window where for an hour each day the sunbeams wove a warm mat of cheerful lustre upon the bare floor. The little woman, noting this, securing a strip of brightly tinted carpet, and laid it across the favored spot.

From that moment she began to feel stronger, not because of the medicinal virtue in either carpet or sunshine so much as in the fact that the spot of brightness, emphasized by the warm colors in the carpet, drew her attention from the general gloom of the house. "I'm watchin' and waitin' till it cooms," she said to a chance visitor. "Sure, it's food and drink to me. I ain't time to think of the shadows sin' I've so much sun to think about and look forrard to."—S. S. Times.



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Epworth League Column

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from

President Francis E. Clark, D. D.

United Society of Christian Endeavor

I BELIEVE that the message for members of the Epworth League, as for the members of the Christian Endeavor Society, is that of *Evangelism* — an earnest, sane, persistent, unceasing effort to win our companions for Christ. Such an effort on the part of the young people of the country would mark a new era in the history of America. What encouragement there is to strive for this end! The revival in Wales, the most wonderful and powerful revelation of the power of the Spirit of God which modern times has seen, began in a Christian Endeavor meeting. A girl of fourteen years of age, moved by the Holy Spirit, exclaimed: "Oh! I love Jesus with all my heart." With beaming face and thrilling voice she made this confession. "After this," says Mr. W. T. Stead, the famous English editor, "spiritual history was made rapidly at the Christian Endeavor meetings, some revealing great depths of emotion, other manifesting the keenest sense of spiritual relation."

But the thing to be marked is that this revival has come not through the preaching of powerful sermons, not with the accompaniment of great names, but that the Holy Spirit has used a humble collier, Evan Roberts, and spoke first of all through the voice of a young girl in a young people's prayer-meeting. What has been done may be done. What has come to Wales may come to America. The Spirit of God is the same. The Father is equally anxious to bless on both sides of the sea. Jesus Christ is the power of God unto salvation in both continents. It depends not a little upon the young people of America whether they will allow themselves here as in Wales to be used of the Holy Spirit to bring the Gospel message to their companions. God grant that this season may not go by before a multitude of young people shall echo with all their hearts the sentiments of the Welsh girl: "Oh! I love Jesus with all my heart."

Boston, Mass.

Our General Secretary

A prominent minister and Epworth League worker in New England sends the following paragraph for this column: "This very valuable Epworth League official holds a position of stupendous responsibility, and yet what an opportunity for usefulness! More than any other man has he the chance to lay the plans and direct the activities of our vast Epworth hosts. The other day he spoke to the Leagues of Cincinnati, placing tremendous emphasis, as he should, upon the Spiritual department. The brother reporting this great gathering of Leagues for one of our Western periodicals says: 'He was given a splendid hearing. He made a fine address, but many were surprised that he did not more specifically tell of the work of the League.' And then in the way of friendly suggestion rather than of criticism, it is added: 'He and all other leaders of the League should remember that this young people's organization

is a social as well as a spiritual force.' And yet, how difficult it is for any earnest, intense worker to see all around our large League and give to each department its own legitimate place in the whole plan! It has been wisely designed to build up expanding personalities into symmetrical characters. If either branch of the work is unduly exercised, it leads toward fanaticism and one sided development. Each and all departments should contribute toward deepening and enriching the spiritual life, and then that growing life should pour out its vital energies through personal and world wide evangelism — through Mercy and Help, and through the best form of Literary and Social enterprise."

A Radiant Prediction

A leading Boston daily tells us that Rev. Dr. Hillis, of Brooklyn, predicts that we are soon to enter upon "the greatest church-going epoch in all history." Let us believe it. Why not? It is certainly high time that a reaction came against the indifference which has been too prevalent.

Epworthians Alert

When the tide turns and the multitudes crowd the churches, what splendid opportunities will present themselves for Epworthians to win their associates to Christ! Would it not be wise to begin at once, getting ready for the spiritual campaign which is confidently expected by the clearest eyed sentinels upon the watch-towers of Christianity?

Denver Convention

What more favorable place for Epworthians to meet one another than at our great conventions? The one to be held next summer is attracting much attention. Better plan to be there. Among numerous attractions will be a chorus of 1000 voices. They will sing Handel's "Messiah" and other great compositions.

Sandwich League

Chapter 3166, of Sandwich, Mass., is thoroughly alive, and is doing good work in various directions, especially in the Mercy and Help department. Among its activities is the raising of \$100 the present Conference year for the current expenses of the church. At the last business meeting, 13 new members were admitted, and these, with others who have recently joined, will be formally welcomed at a social and business session in the near future. Miss Grace W. Irwin, principal of the Sandwich high school, is the efficient president of the chapter.

Sample Soul-Winners' Pledge

I hereby enroll myself as one who believes that every Christian should be a soul-winner. I pledge myself, trusting in the Lord Jesus Christ for strength and guidance, to seek by personal work to lead at least one soul to Christ during this evangelistic season.

To this end, I will co-operate with my church and minister in every good way for the winning of souls for my Lord.

I will invite others to attend the church services.

I will attend these services myself, and welcome my friends.

I will select at least one person by name whom I shall make special effort to save.

I will try to enlist others to sign this pledge.

I will pray often, not only that the Lord may be pleased to bless my own effort, but also bless and guide the great host of His people that they may have a share in this joyful work.

Etcetera

An exchange thus calls attention to a model presiding elder, in connection with the work of the League: "Rev. Dr. C. S. Wing, presiding elder of Brooklyn North District, New York East Conference, is ever ready to strengthen and encourage Epworth League works. He reports great interest in all the chapters on his district in revival work and aggressive evangelism."

Attention is called by a Methodist contemporary to a Missionary Institute to be held some time in February, to be addressed by Bishops Andrews, Fowler and McDowell, Dr. A. B. Leonard, Dr. John F. Goucher, Dr. E. M. Taylor, Mr. S. Earl Taylor, and others.

It is an interesting fact to note that of the 1,723 students assisted by our Board of Education during the year 799 intend to enter the ministry; 115 will become missionaries; 436 will teach; 24 are classified as ministry and missionary, and 349 will betake themselves to "other callings."

The particular attention of our Epworth League readers is invited to an editorial note in this issue, entitled, "Type of Laymen Needed."

Bishop Vincent, in reply to the question, "What is the most desirable thing to be hoped for by the American people during the four years of President Roosevelt's administration?" says: "The most desirable thing to be hoped for, is that our citizens will learn a lesson from the President himself — a lesson of integrity, earnestness, fidelity, straightforwardness, religious faith, domestic devotion, and the highest type of courage."

Ira D. Sankey, now in total blindness, after thrilling the people of the world so long with simple gospel songs, teaches the lesson of sweet submission in affliction — the hardest lesson for both young and old Christians to learn — as he dictates to his many friends this personal message: "I have undiminished faith in God, and that all things are working together for my good. I am sure I will be given grace to endure this affliction, and that, whatever comes, the Lord will go with me to the end, as He has promised."

"God's business is not to be done wholesale. Christ's greatest utterances were delivered to congregations of one or two." — Dwight L. Moody.

Mrs. E. J. Core, of Marion, Va., has ordered 30 copies of Miss Isabella Parks' "Story of Joseph" to supply her Junior League. This indicates a splendid field for the little book. A South Dakota mother of a large family writes to Miss Parks: "The children have read it through two or three times, and their father has read it out loud."

Rev. E. C. E. Dorlon, of Franklin Falls, N. H., will deliver an "Epworth League Address" in connection with the union Methodist Preachers' Meeting at First Church, Manchester, N. H., Tuesday evening, Jan. 31.

The annual sermon on the Day of Prayer for Colleges at Allegheny College will be preached by General Secretary Randall. On the afternoon and evening of Thursday, Jan. 26, Dr. Randall will conduct an Epworth Conference in First Church, Meadville; subject, "Aggressive Evangelism."

A MODEL REVIVAL --- REALIZED

REV. RENNETTS C. MILLER.

A SERIES of revival meetings lasting five weeks closed, Dec. 23, at the Summerfield Methodist Episcopal Church of Fall River, Mass., of which the writer is pastor. During three and a half weeks of the meetings Rev. J. E. Fischer, of Wickford, R. I., a fully accredited Methodist evangelist, assisted the pastor. About one hundred persons professed conversion, and seventy-five have already joined the church on probation. It was no "card signing" or "hold-up-your-hand" revival. Nearly every convert came forward and knelt at the altar, prayed for himself, and sought pardon. The unique feature of this revival was that the majority of the converts were men and boys. Many young men were among the number. The general verdict is that this was the most far reaching revival in the thirty years' history of the church.

As such revivals do not come often in these days, I have had many inquiries concerning it. I take this opportunity to tell, briefly, the story of it, not to glorify the church, pastor, or evangelist, but to glorify God, and perhaps give some little inspiration to our "Aggressive Evangelism" movement.

Soon after my arrival at this charge, last spring, I observed a general desire on the part of officary and others for "a spiritual year" — a revival. The two previous years had been given largely to building and starting "the Annex," or gymnasium — the prominent institutional feature of the church life, which



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was no small factor in reaching so many men and making the revival possible. This was part of the faithful preparatory work of my predecessor. Another vital factor in preparation of the church for the revival was the work during the past year of the church deaconess, Miss Rose E. Clatworthy, as she has daily moved among the people, comforting and counseling, serving and sacrificing, pleading and praying.

Accordingly in May the church and pastor began to pray, plan, and work for a revival. Rev. J. E. Fischer was engaged for November. Definite prayer began at once for him and the unsaved about us. Frequent public mention was made of "the coming revival," and a spirit of expectancy and quiet enthusiasm steadily grew as the time for the meetings drew near. The pastor was granted the month of August for a vacation, but, on account of the great strike beginning at that time, he gave up his vacation and worked steadily through August among the people of the parish, relieving many families of the striking operatives and cheering the faint-hearted. Thus many hearts were made susceptible to the Gospel appeal that for years had been hardened against it.

The pastor's pulpit messages were heart-searching, and tended to arouse the membership to a sense of their opportunity and responsibility. "Personal evangelism" was made prominent in many services. The pastor urged continually that God had some definite work for every member in the preparation for and prosecution of the revival. Many of the members took the pastor's message to heart, and did much personal work.

When Mr. Fischer began his preaching Thanksgiving night one hundred persons were present, and the audiences averaged one hundred and twenty-five, and on Sundays they were much larger. Unserved people were present at every service, often large numbers of them. There was no great excitement or extravagances; but a deep seriousness pervaded the meetings and neighborhood. In looking over the membership roll at the close of the meetings I found that there were not more than a dozen members (able to attend church) who had not been present at some of the week-night services. The audiences were almost wholly of our own people. Most of the officials attended regularly. The people crowded to the front seats.

At the beginning of the revival the pastor mailed over fifty personally written letters of considerable length to various unsaved people, especially men, in the parish, earnestly and urgently pleading with them to surrender at once to Jesus Christ. A fair amount of poster and hand-bill advertising was utilized. Thus the way was prepared for Mr. Fischer. It was evident from the start that he had the right message for the hour, and without him, humanly speaking, such great results here would not have been possible. His sermons were mighty appeals to the conscience, with only a moderate appeal

to the emotions. They were thoughtful, logical, and very impressive. He had no hobbies, nor did he use any "clap trap" methods. The altar was used, and his method of giving the invitation was uniform from night to night. His prayers at the altar for the seekers were powerful, apt and uplifting.

It was surely a near approach to a model Methodist revival. May many of the churches enjoy such gracious visitations! Since the meetings the adult converts have been put in classes, and the children probationers have been put into special probationers' classes which meet every Thursday afternoon after school. In fact, such classes have been meeting weekly for some months. The pastor feels keenly the great responsibility of training the converts. May God give him all the needed wisdom, tact, patience and love for this task!

Fall River, Mass.

Commends Dr. Buell

THE following minute, appreciative of the service of Professor Buell as Dean of the School of Theology, was unanimously adopted at the annual meeting of the board of trustees, held Jan. 9, and is forwarded by Secretary Perrin, as it was voted to send a copy to ZION'S HERALD for publication:

"In 1885 Marcus D. Buell entered upon his duties as assistant dean of the School of Theology of Boston University. In 1890 he was elected to the office of Dean, and was re-elected each year until he had completed altogether nineteen years of service in this capacity.

"The trustees of the University desire hereby to put on record their appreciation of Dr. Buell's fidelity and efficiency in the arduous tasks of the deanship during these many years. In the manifold functions of this important office he has ever exhibited a conscientious and enthusiastic devotion to the students, often securing for them substantial help in their financial needs, and seeking to do them good in every way. The creation of the 'Alumni Mutual Fund,' now so valuable to students in the form of loans, was due to his earnest and persistent efforts.

"As representative of the School he has visited educational institutions and Annual Conferences, preached in many pulpits and appeared on many public occasions, and has in a reflected honor upon the University and brought students to our halls.

"We take pleasure in expressing our personal esteem for Dr. Buell as a minister of Christ, and in wishing him greatest joy and success in the continuance of his work in the department of New Testament Greek and Exegesis."

Her Life was Saved — Fungus Growth on Back Cured by Soothing, Balmey Oils

Emison, Ind., May 21, 1904.

Dr. D. M. Bee Co., Indianapolis, Ind.

MY FRIENDS: — I received your letter, and I thank you kindly. I have had no chance to write to you before. This leaves me well at this time. That knot on my back is gone away. I don't think I need any more treatment, for I am well. I think that Ointment the best thing I have tried on my back. Your medicine has cured me. May the Lord be with you!

From VICTORIA DIX-ON.

The combination of soothing and balmey oils readily cures all forms of cancer and tumor. It is safe and sure, and may be used at home without pain or disfigurement. Readers should write for free book to the originator, whose Home Office address is, Dr. D. M. Bee Co., Drawer 505, Indianapolis, Ind.

OUR BOOK TABLE

TALES TOLD IN PALESTINE. By Hanauer and Mitchell. Jennings & Graham: Cincinnati.

This book of stories which the people tell in Palestine has just been issued by the Western Book Concern. It was made possible by the enthusiasm of Prof. H. G. Mitchell, of Boston University, for when he was director of the American School at Jerusalem he persuaded Mr. J. E. Hanauer to allow the publication of these scores of short stories. Mr. Hanauer was born in Jerusalem, and has lived there all his life. He has heard hundreds of the folk-tales, legends, proverbs and witticisms of the city people and the peasantry. This book will be a revelation to many of the humor and feeling of the native Syrian people. It might be called a modern sequel to the "Arabian Nights Entertainment." One may study here the life, the pursuits, the fears, the superstitions, the very conversation of the common people in their unconscious expression of themselves as they tell each other these stories. For the tellers of these "Tales" were not posed, but overheard in their own colloquial Arabic. It is hard to lay the book down. The delicious freshness and play of human touch charms and entertains the reader.

Professor Mitchell has put these "Tales" into exquisite literary dress and illustrated them profusely with original photographs. He has mentioned himself modestly as editing the work with illustrations, when in fact he has rescued these choice anecdotes from the peril of oblivion, and treated us all to the privilege of listening to the colloquies of the house, the market and the field in Palestine today. Some of the titles are: "The Talking Door," "The Stolen Leben," "The Magical Name," "The Camel's Grievance," "Genuine Kindness." Twenty books of travel in the land, or indeed a tour of the land itself, could hardly afford one such a sympathetic entrance to the workings of the native mind as does such a faithful reproduction of their expressions as these stories present. The fun of such stories as those entitled "A Sudden Transformation" and "The Devil a Learner," would be hard to exceed anywhere. So with the beautiful lesson of "A Contest in Generosity." There are also legends concerning Abraham, Moses, David and Job, as told among the people, Moslem, Jew and Christian. Busy people can enjoy this book, whether they have two minutes or twenty to give to it.

MODERN METHODS OF CHARITY. An Account of the System of Relief, Public and Private, in the Principal Countries having Modern Methods. By Charles Richmond Henderson, assisted by O. L. F. The Macmillan Co.: New York. Price, \$3.50, net.

An encyclopedic work, the fruit of thirty years' investigation and large collaboration by many hands. The countries treated are: the British Empire in its six great divisions, Germany, Austria Hungary, Switzerland, Holland, Sweden and Norway, Denmark, Russia, France, Italy, Belgium, the United States; there is a chapter, also, on the Jews, and a bibliography. It is impossible in a paragraph to give any idea of the wealth of information here supplied, or the conclusions on all sorts of allied subjects reached. The author says: "Generally speaking, the nations of Europe of the Latin type of institutions have laid emphasis on private and ecclesiastical agencies, while the Germanic peoples have required their governments to provide systems of relief. But the tendency is very manifest to extend the political activity up to the point where every citizen is provided by law with what is actually necessary to maintain existence." The number of facts and figures here embodied on every phase of this very vital theme is bewildering when

taken in their entirety, yet they are systematically marshaled and will be invaluable for reference.

PATHFINDERS OF THE WEST: Being the Thrilling Story of the Adventures of the Men who Discovered the Great Northwest, Radisson, La Verendrye, Lewis and Clark. By A. C. Laut. The Macmillan Co.: New York. Price, \$2, net.

The greater part of the book is occupied with an account of Pierre Esprit Radisson, the first white man to explore the West, the Northwest and the North. Little here told has been known about him, and scant justice, or none at all, has been done him in most accounts. It is well that the truth comes out at last, and honor is given where honor is due. The adventures of Hearne, also, and Mackenzie are given, in the regions of the Arctic Circle and the Athabasca; there is a full account of the discovery of the Rocky Mountains and the Valley of the Saskatchewan, and the search for the Western Sea. Numerous illustrations and maps help the reader to see these wonderful scenes.

THE MEASURE OF A MAN. By Charles Brodie Atterton. Funk & Wagnalls Co.: New York. Price, \$1.20, net.

Mr. Patterson discusses the Natural, the Rational, the Psychic, and the Spiritual Man. He regards Christ as being the measure of a man, and that those who have the mind that was in Him should live the same life and do the same works. The closing chapter, on "The Son of Man as Healer," gives quite definite directions on the subject of mental healing, which the author thoroughly believes in as a component part of the properly equipped Christian. His words are helpful and hopeful. Even those who cannot go quite as far in this direction as he, will find aid to right living in his suggestions. He says: "Keep the mind clear and bright; fill it with wholesome thoughts of life; be kindly in your feelings toward others. Have no fear of anything, but realize that you are one with universal power and peace—the power that can supply every need, the peace that is protection; that health, strength and happiness are your legitimate birthright; that they are ever potential in your inner lives, and that your bodies may express them now." This, it will be seen, is the language of the New Thought writers, Trine, Wood, and others with whom Mr. Patterson is evidently affiliated. He says: "The work of the individual is to know the will of God and do it, and we can help one another only by letting the light that is within us shine forth through our works." Many other such good words there are in the book, and it will benefit many.

THE HOLY ROMAN EMPIRE. By James Bryce, D. C. L. The Macmillan Co.: New York. Price, \$1.50, net.

This famous book was written forty years ago, and covered the period of the Roman Empire from the second century, before the entrance of the barbarians, down through the Frankish kings, the Carolingian and Italian emperors, the Saxon and Franco-German emperors, through the Renaissance and the Reformation to the fall of the empire, the wars of Napoleon, and the Germanic Confederation. We have here now a thoroughly new edition, enlarged and revised throughout, with supplemental chapters on the new German Empire, three maps, and an important chronological table. A standard book of the high merit which this possesses well deserves the new lease of life which the present additions are likely to give it.

TAMATE: The Life Story of James Chalmers. By Richard Lovett. F. H. Revell Co.: New York. Price, \$1.25, net.

This is, of course, much like the somewhat larger work already issued by the same author on the same theme, but is

prepared more especially for boys and young people. It is at many points thrilling in the extreme. It presents a truly noble life. Chalmers was one of the Great-Hearts, born with all the splendid characteristics which have distinguished the most eminent explorers and pioneers, utterly fearless, always cool and determined, with perfect composure, wonderful judgment and tact, and ready at any time to lay down his life for Jesus, as he eventually did. He fascinated men; they would follow him anywhere; he was a natural leader, disarmed the wildest savages by going boldly among them unarmed and looking them straight in the eye with perfect unconcern. He faced enormous perils with real enjoyment, did marvelous deeds, and promoted the cause of Christ as few men have done. He won the confidence, respect and love of great multitudes, even those whom one would least expect. It is good, not only for the young, but for the old to come in contact with such a man, even through the cold pages of a book.

THE COMMON LIFE. By J. Brierly. Eaton & Mains: New York. Price, \$1.40.

A reprint or importation of an English book made up of random papers contributed to the *Christian World* of London. They read rather well, but are scarcely of sufficient value to be permanently preserved.

JOHN GILLEY. By Charles W. Elliot. American Unitarian Association: Boston. Price, 60 cents, net.

The first of a series of books to be called "True American Types," which shall set forth short sketches of the sterling American manhood which travels along the by-paths of life rather than the highways of fame. John Gilley was a Maine farmer and fisherman, who lived and labored honestly and very hard on a little island near Mt. Desert, as his father had done before him. President Elliot, being ministered to by him at his summer home, in the matter of eggs and garden truck, became

Might have Saved It

A Lot of Trouble from Too Much Starchy Food

A little boy of eight years, whose parents did not feed him on the right kind of food, was always nervous, and suffered from a weak condition of the stomach and bowels. Finally he was taken down with appendicitis, and after the operation the doctor, knowing that his intestinal digestion was very weak, put him on Grape-Nuts twice a day.

He rapidly recovered, and about two months thereafter his father states: "He has grown to be strong, muscular, and sleeps soundly, weighs 62 pounds, and his whole system is in a fine condition of health." Name given by Postum Co., Battle Creek, Mich.

It is plain that if he had been put on Grape-Nuts at an earlier period in his life, and kept from the use of foods that he could not digest, he never would have had appendicitis. That disease is caused by undigested food decaying in the stomach and bowels, causing irritation and making for the growth of all kinds of microbes, setting up a diseased condition which is the active cause of appendicitis; and this is more marked with people who do not properly digest white bread.

Grape-Nuts is made of the selected parts of wheat and barley, and by the peculiar processes of cooking at the factory all the starch is turned into sugar ready for immediate digestion and the more perfect nourishment of all parts of the body, particularly the brain and nerve centres.

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much interested in his history, and wrote it out in a magazine article for the *Century*, from which it is here reprinted. It is a faithful picture of a common, and in the whole worthy, specimen of humble New England life on a rough, rocky coast.

JUST A MINUTE. Moment Readings on Scripture Passages from the Writings of Charles Frederic Goss, D. D. Compiled by Mary T. Nitzky. The S. S. Times Co.: Philadelphia. Price, 75 cents.

The nature of the book is described in the title. Of its quality we can speak in very high terms. It is first class, and will greatly stimulate the devotional spirit of the reader. It might be used with profit at family prayers.

NOTES ON A TALE OF THE SEABOARD. By Joseph Conrad. Harper & Brothers: New York. Price, \$1.50.

The seaboard referred to here is some where in South America, in the republic of Costaquana (wherever that may be) and the town of Sulaco. The story is one of continuous revolution and intrigue, where in railroad and mining enterprises are involved. It cannot be called a first class novel, but there is much excitement, and there are some fairly good descriptions. It will serve to pass an idle hour if one is not too particular.

ETERNITY IN THE HEART; and Other Sermons. By William A. Quayle Jennings & Graham: Cincinnati. Price, 50 cents.

The concluding volume of the Methodist Pulpit series, which was, according to earlier announcements, to have been furnished by Bishop Fowler, but is now supplied by the Kansas City preacher and essayist. His essay style does not greatly appear here. The sermons, as their author states in his preface, "are as they came from the heart and lips of a preacher on his feet. They are left as the stenographer took them, thinking that possibly their crudeness of form might be compensated for by the approximation to living words." The imperfection of this sentence is a specimen of the crudities which are shown throughout the book. The huge, staring double capitals which disfigure many of the pages are also an offence to good taste. It is much the largest of the twelve volumes (224 pages), and the only one which includes the prayers before and after the sermon. It is almost the only one (there is one other) which contains not a single quotation from any of the poets, not a line of verse, even from a hymn. Nor is there, so far as we have detected, a single quotation of Scripture besides the text. There is not a single division or outline of subject, no analytical or systematic presentation of truth. The author gives full rein to his fancy. There is very little of doctrine in the book, but much imagination. One sermon entitled, "David Jesse," is on the 23d Psalm. Another is on "Resolution," another on "Memory," another on "Bad Manners." They doubtless sounded better than they read.



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Magazines

The first number of the *Methodist Review* for the new year comes promptly to hand, and is well worth reading. Besides the seven editorial departments it has no less than twelve contributions. One of the best is by a lady, Mrs. Emma W. Rogers, of New Haven, who writes well on "The New Writing of History." Prof. Kuhns, of Middletown, discusses the "Religious Life of Italy and Switzerland;" Prof. Hunt, of Princeton, treats "Literature and Ethics;" Dr. James Mudge, of Boston, under the title, "Present-Day Methodist Preaching," reviews the twelve volumes of the "Methodist Pulpit" series whose issue has just been concluded; Prof. H. T. Baker, of Los Angeles, speaks in high praise of Frederic Lawrence Knowles' latest volume of poems, as does the editor in the book notices; Prof. Flick, of Syracuse University, has a good article in the "Arena" on "The Study of Church History," and C. P. Hard tells what he thinks is the "Preaching Needed by the Times." Some of the other themes taken up are: "Dante," the "Book of Mormon," "Edmund Burke," and "Immortality." (Eaton & Mains: New York.)

The January *St. Nicholas* has a charming cover design in colors. The illustrations in "Queen Zizi of Iz," the leading serial, are also in daintiest coloring. Temple Bailey tells in a most entertaining way of "The Locking-In of Lisbeth," which turned out most happily. "How to Study Pictures" is the second in a series of papers for the older boys and girls, which cannot fail to be helpfully instructive. Joseph H. Adams tells, in a second paper upon "The Practical Boy," about the "Fitting Up of a Boy's Room." There are, besides, stories and verses and nonsense rhymes and pictures galore. (Century Company: New York.)

The *Atlantic Monthly* for the new year opens with a sort of fresh salutatory by the editor, Mr. Bliss Perry, in which he touches lightly, pleasantly, upon the magazine in question and its relation with its readers. Then comes the first installment of "Thoreau's Journal," a contribution on "American Audiences," by F. W. Higginson, containing some of his experiences as a public lecturer; more "Mile Stones" from the "Journal of a Country Parson" who died in 1891; and various other articles, stories and poems. (Houghton, Mifflin & Co.: Boston.)

The *World Today* has, as usual, a most excellent variety—something for everybody. One of the most striking and valuable articles is by Prof. James H. Hyslop, of Columbia, on "The Mental State of the Dead," in which he tries to show why there exists the present limitation to psychical research in that the dead have special difficulties in their endeavors to communicate with us under the present abnormal conditions. Other strong papers are on the "World's Battle with Consumption," "Railroad Building in Tropical Mexico," "Russia, England, and the War," "Canada's Governor-Generals," "Chicago's New Charter," "Reform in the Bowery," "The Palms of the Colorado Desert." (World Today Company: Chicago.)

The leading article in the January number of *Country Life in America*, profusely illustrated (including frontispiece and cover picture in color), is upon "The Thrilling Sport of Tarpon-Fishing," by Arthur Huntington Gleason. This month a most important series of papers is begun upon "The Vital Facts of Agriculture," the first being prepared by C. W. Burkett upon "The Problem of What Crops to Grow, and How to Put the Land in Good Condition for Them." In the series of "Country Homes of Famous Americans" that of James Russell Lowell is considered this month, with many beautiful illustrations. "The Devastating Squirrel," "Successful Dairy Farms," "Halls and Stairways," "A Cold-Weather House," "Archery," and "How to Plant a Tree," are other topics in this midwinter number of this delightful magazine. (Doubleday, Page & Co.: New York.)

In the January *North American Review* Mark Twain talks on "Copyright;" Prof. Simon Newcomb on "Our Antiquated Method of Electing a President;" Hannis Taylor on "Representative Government for Russia;" Prof. Paul Reinsch on "Japan and Asiatic Leadership;" and Henry White on "The Open or Closed Shop." All these are interesting, as are a half dozen others which might be mentioned. (North American Review: New York.)

The *Critic* for January continues the reminiscences of Laurence Hutton and Mrs. Richmond Ritchie. It also has an illustrated description of the melancholy Buddhist funeral of Lafcadio Hearn, who wished to separate himself in death, as in life, from the Christianity that he hated. (Critic Company: 27-29 West 23d St., New York.)

The *Arena* appears to be decidedly gaining in interest and power. It opens this month with a strong article, the first of a series by Rudolph Blankenburg, on "Forty Years in the Wilderness, or Masters and Rulers of the 'Free-men' of Pennsylvania." He begins with Simon Cameron's disgraceful reign and is coming down to Quay. The "Postal Savings Banks of Great Britain" are also well treated. (Albert Brandt: 5 Park Square, Boston.)

The *International Journal of Ethics* for January has contributions on the "Ethics of Gambling," "Ethics of Lynching," "Carlyle's Ethics," "Vivisection," the "Marriage of Convenience in France," and the "Moral Fraining of the Young among the Jews." (International Journal of Ethics: Philadelphia.)

The *Treasury of Religious Thought* opens with a portrait of and sermon by Rev. John D. Rumsey, of the First Baptist Church, Vinton, Ia. It has many other sermons and short articles useful to the ministry. Especially noteworthy is an explanation by Pastor Charles Wagner as to how he came to write "The Simple Life." (E. B. Treat & Co.: New York.)

The January *Photo Era* is a superb number, devoted to the Prize Winners in the *Photo Era's* third annual photographic contest. "The Pasture Road," by Katherine Bingham, which won the first prize in Class B, and which is used as a frontispiece, is a gem. The award of the Grand Prize was made to Mr. C. F. Clarke, of Springfield, for a collection of ten pictures, of which seven were landscapes and three genre. A paper by the editor accompanies the prize pictures. Other articles include: "Microphotography without Special Apparatus," "The Making of a Skeptic," "Exposure and Light Measurement," "The Principles of Photography Briefly Stated," "Impressions of the New York Salon." (Photo Era Publishing Co.: 170 Summer St., Boston.)

Harper's for January has, as usual, a good line of stories and several solid articles for more thoughtful readers. Among the latter are: "Superstitions of a Cosmopolitan City" (meaning New York); "The Poor Children of Paris;" "The Doctrine of Expatriation," by Prof. John B. Moore, of Columbia; "A New Conception Concerning the Origin of Species," by Prof. Hugo de Vries, of the University of Amsterdam; and "The Question of Honor," i. e., whether to spell it with a "u" or not, by Professor Lounsbury, of Yale. There is also a timely article by Edmund Gosse describing Dr. John Radcliffe, a "Doctor to Kings." (Harper & Bros.: New York.)

The *Forum* for the first quarter has four special articles, one by Prof. Edward L. Thorndike, on "The Quantitative Study of Education;" one by Thomas Burke on "Physical Deterioration in England;" one by Guenther Thomas on "German and American Forestry Methods;" and one by Wolf von Schierbrand on "Germany Then and Now," in which he compares the Bismarck regime with the present and predicts a close alliance of Russia and Germany, which he much regrets. (Forum Publishing Co.: New York.)

In the *Homiletic Review* for January Dr. C. E. Jefferson tells what he thinks about "The Influence of Great Cities on the Sense of Personal Responsibility," and Dr. C. L. Goodell gives his views on "Some Disadvantages of a Long Pastorate." The "Problem of Reaching Men" is discussed by a number of experts such as Russell H. Conwell, W. R. Huntington, and E. J. Helms. (Funk & Wagnalls Co.: New York.)



SELF-PRONOUNCING COMMENTARY
ON SUNDAY SCHOOL LESSONS FOR 1905,
by REV. J. M. COON. All the Lessons in self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, also Topics of **EPWORTH LEAGUE** with Motto, Pledge, Benediction, 128 pages, Pocket Size. Red Cloth 25c. Morocco 35c. Interleaved for Notes 50c. prepaid. Stamps taken. Agents Wanted. **GEO. W. NOBLE**, Lakeside Bldg, Chicago.

A Remarkable Church

THE Hanson Place Methodist Episcopal Church of Brooklyn has just celebrated its 47th anniversary. In his historical address Rev. Dr. Charles Edward Locke made the following interesting references:

"The first week in January is a memorable time in the history of this noble Hanson Place Church. On Jan. 3, 1858, the first church erected on this site was dedicated by Bishop James. John French was the president of the board of trustees. In January, 1861, our present chapel was dedicated by the sainted Alfred Cookman. On Jan. 4, 1874, during the pastorate of Emory J. Haynes, this present structure was dedicated by Bishop James, and Drs. Cuyler, Talmage, Fulton, Duryea, and Dashiell participated in the exercises.

"In the spring of 1861, on the day when Fort Sumter was fired upon, the New York East Conference was in session in this church. Bishop Ames, who sat on this platform, presiding, declared, with much feeling: 'We will put the rebels down if we have to fight them twenty years; we must have a united country.' This declaration was responded to with earnest 'amens' and thunderous applause. A day or two later, when the name of Rev. Dr. James H. Perry was read out for the third year as pastor of this church, he asked to be relieved of his responsibilities as a pastor, and immediately organized the Forty-eighth Regiment, New York Volunteers, and led them to the front as their valiant colonel. The first recruiting officer of that regiment was Major R. B. Corwin, still an honored member of this church, who organized Company A, which was entrusted with the colors.

"The first pastor of this church was Joseph Law, and he was followed by Colonel Perry. Then came Cyrus D. Foss, now a distinguished Bishop of the church; and after him quaint George W. Woodruff, cultured Wilbur F. Watkins, and courteous Albert S. Hunt. Then followed the phenomenal pastorate of Dr. Haynes. Dr. George E. Reed was the eighth pastor of this church, and is still a frequent and most cordially received visitor among this people. The next pastor, whose term began in 1878, was the versatile Dr. J. M. Buckley, who while pastor of this church was elected to the editorship of the *Christian Advocate*—an office which he has brilliantly filled until the present. Then came the in every way gigantic J. O. Peck, whose three years are memorable in this church. In 1888 he was elected missionary secretary.

"In 1884 Dr. George E. Reed began his second pastorate of acceptable ministry to this church, which continued for three happy years. He is now the president of Dickinson College. Dr. A. B. Kendig, in 1887, was appointed the twelfth pastor, and the fragrance of his faithful ministerial care and holy life abides until the present. Then came the notable pastorate of Dr. C. W. Par-

sons, suddenly and sadly terminated by serious illness. Dr. Louis Albert Banks, affectionate, radical, then brought his boundless enthusiasm to this church, and he was followed by Dr. Charles L. Goodell, whose masterful administration not only maintained the power and prestige of this great church, but permanent advancement was made in many lines. And this brings us to the spring of 1904, when a kind Providence gave to me the honor and privilege of coming to you.

"I cannot speak by name of the long line of noble men and women who have from year to year sustained the enterprises of Hanson Place Church by their prayers, their upright lives, their loyalty, their gifts of money, and their faith. Probably no church in our entire Methodism has possessed so large a number of consecrated and efficient workers.

"During these anniversary days we are not to be depressed as we think of those who are gone, but their deeds should spur us to achievements which may rank with those into whose heritage we have entered. Many of us were born after the cornerstone of Hanson Place Church was laid. Brooklyn in those days was even remote from New York city, with only a few hundred thousand population. Today its population is in its second million, and more of the big city's most productive workers live in this borough than in Manhattan. The field of this church was never so large, the possibilities never so great. Shall we be equal to our opportunity? I believe by the grace of God we shall."

THE CONFERENCES

MAINE CONFERENCE

Augusta District

Kingfield.—This charge is cared for by Rev. L. R. Swan, and to say that he is doing well with what he has to do, is to tell the truth and nothing but the truth. He came to this charge last spring late in the Conference year, and after a few weeks took to himself an excellent wife and helper, very efficient in the choir, in the Sunday-school, and in the social gathering. This is one of the most discouraging appointments on the district in many ways. In the first place, it has never recovered from the split made by the holiness people a dozen years or so ago, but has rather declined, while the other folks have not done much better, if any; so one good church was spoiled to make two very feeble ones. Where is the plus to that? Only a handful of people are here, with little financial strength, which makes it uphill for the preacher all the time, but Mr. and Mrs. Swan are full of courage and hope. On Christmas day they were presented with \$15 in cash as a present, which came as a great surprise, but was none the less acceptable. There is good attendance at the preaching service and Sunday-school.

Stratton and Copley are looked after by Rev. O. G. Wyman since the going away of Rev. H. H. Richardson last September. Mr. Wyman is an exhorter in our church, and has a great helper in his wife, who is a lovely singer and a splendid worker. Mr. Wyman was born here, and for several years was a member of the holiness church; but last summer he and his wife came into our church, and they are doing good work. The Sunday-school at this place is the largest it has been for many years; the superintendent is E. J. Voter, and he is well pleased with the numerical strength of his school. Mr. Voter was formerly a New Vineyard man, and a descendant of Methodist stock, hence his love for the church and its work, having taken on the spirit of the parents. Stratton is a hamlet in the town of Eustis, seven miles from Bigelow station, on the Franklin & Megantic Railroad. C. A. S.

Skowhegan.—Christmas as celebrated by the Sunday-school here was such a great success I thought it might interest others. When the committee was appointed the superintendent suggested "we try to get out of the ruts, and have something different this year." It met with approval by the committee, and the following plan was made: 1. To have a Christmas concert on Sunday evening with a cantata; 2. To have a "Christmas picnic" at 3:30, Monday afternoon, for old and young connected with the school. At 5 o'clock a "picnic supper" was served, and at 7 o'clock the "Birds' Christmas Carol," by Kate Douglas Wiggin, was illus-

trated with shadow pantomime and song, after which the teachers unloaded their own trees. The vestry was turned into a veritable grove of fir trees, among which were hung Japanese lanterns. Each class had a tree "all their own." It saved the usual confusion, as each teacher took the gifts from her own tree. The kindergarten tree was trimmed in yellow, and a "Cradle" candy-box was given to each child and member of the "Cradle Roll." The teachers were all remembered by their scholars, and the school presented the superintendent with a two-volume edition of the "Life of Phillips Brooks." The pastor, Rev. D. Onstott, and wife were presented with a fine carving set and a generous sum of money. On the Sunday before, each person was given a paper bag with a printed slip pasted on the back, telling what articles could be brought, to be afterward sent to the Deaconess House in Portland. On arriving, "Santa Claus" received the packages and proceeded to fill a mammoth stocking, which was soon crammed to overflowing. The next day it was packed in a sugar barrel and sent to 201 Oxford St., Portland, Me., as a "Greeting" from Skowhegan. Altogether, it was one of the best times ever given the children and young people, and is sure to be repeated another year. ANNA ONSTOTT.

Portland District

Portland, Pine St.—This church, we believe, has a grand future, for the present is bright with promise. There is a steady, perceptible growth in all departments. The state of the Sunday-school is exceedingly encouraging. Dr. Haley is a faithful worker, and wins his way. At our last visit a general class-meeting was held on Sunday morning in place of a love-feast, and, to our surprise, we found we were linked to John Wesley in that service in this way: There was present a brother, one of the official members of the church, who had been reared by his grandmother in England, who when a little girl sat on John Wesley's knee. We all felt that we were a little nearer the great and good man than ever before.

Portland, Clark Memorial.—Special services were held in this church previous to the opening of the new year, and while there were no conversions at the time, several have occurred since. Rev. G. F. Millward is one of our all-round men, which means, among other things,

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Each of the Undersigned, for Himself, Freely and Voluntarily Testifies as Follows:

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H. W. Hann, Stevensville, Ont.,	25 "
C. C. Jones, San Diego, Cal.,	37 "
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that he gets "all-round" among his people, as a faithful pastor should. The church is not altogether free from the migratory spirit, for several in this parish have gone, and others are going, to the Pacific Coast to stay. Since October the Epworth League has increased its membership 22. Things go well in this church.

Old Orchard.—To watch those huge seas pound the beach in their mad fury during the storm of Jan. 7 was a thrilling delight. If on that single day, as

"The breaking waves dashed high
On a stern and rock-bound coast,"

their power could have been stored and utilized in a practical way, it would drive all the machinery in New England for the next ten years. What a waste of energy! And what a lesson it teaches men and women, with culture, wealth, influence and opportunity, who have no moral or spiritual impulse or lofty purpose in life, but simply live for self-gratification. Jude personifies them as "raging waves of the sea, foaming out their own shame." But I have slipped a cog. I sat down to itemize, not to moralize. Church life here is quiet in winter; still, all the lines are drawn. Two have recently been received into full membership. The church debt gradually diminishes, and all the running expenses were squared up to the first of January. Here is a good suggestion for other churches. If this were done, there would be no awful "agony day," when the deficit of the entire year must be faced in the last week before Conference, when everybody is "spring poor." This church has met a sad loss in the death of Miss Emma Oliver, a woman of superior worth, one of God's real saints, who for twelve years was matron of Mrs. W. B. Osborne's Missionary Training School in Brooklyn, N. Y. She left a holy impress on the hearts of many young men and women in that school, who have kept in touch with her all these years. Her pastor, Rev. F. A. Leitch, will doubtless furnish an obituary which will be a fitting tribute to her memory.

Portland, West End.—At our last Conference this church was a problem on our hands, and was well nigh a "forlorn hope." One year before, about fifteen members had left the church and joined elsewhere, and just before Conference about fifteen more took their certificates. With this wholesale loss of members, and a church debt of about \$1,000, those who remained were disheartened in the extreme; but with the coming of Rev. J. A. Betcher, a young man full of faith, love and energy, with a gift of song and an optimistic spirit, the church has been on the up-grade from that day. Of the fifteen who took church letters last spring, all but two have returned them. About \$235 have been expended on church repairs, and the money has been raised while the running expenses are promptly met. "We have the right man," the people say; "let him stay." The pastor expects to raise in full all the apportionments for benevolences. During the month of January Mr. Betcher will have charge of the singing at the union revival services now being held by Chestnut and Congress Street Churches. Christmas gifts came in abundance. A beautiful overcoat, cash, coal, a fine study chair and books were among the many presents received.

Portland, Washington Ave.—The pastor, Rev. J. H. E. Rickard, reports the largest Sunday school on Sunday, Jan. 1, in the history of the society. In the last six months 11 have united with the church and 3 on probation. Banknotes, table linen, and also a study chair, came into the home of the pastor on Christmas day. I wonder if these study chairs sent to those young preachers were intended for a suggestion as well as a token of love?

Kittery, Second Church.—For nearly two months the pastor, Rev. S. Hooper, has been doing solid work in visiting his people from "house to house" and holding revival services. About twenty persons had become interested long before the special meetings closed. The later results we are not able to report. The pastor was assisted in his work by Miss Josephine Hayward, our new deaconess, and the writer. Miss Hayward comes to us from the Deaconess Training School at Washington, and is proving herself to be a most competent and successful worker, much beloved by the people among whom she so successfully labors. We heartily welcome her to Maine and bid her God-speed in her evangelistic work among the churches.

Kennebunkport.—Changing the hour for holding the public service from the afternoon to the morning was a good thing for the pastor and people. Larger congregations at each service is the result. We were greeted on a recent Sabbath evening by a fine audience which would do credit to some of our city churches. The pastor, Rev. C. F. Skillings, is highly spoken of by his people. The church meets with a loss in the removal of Dr. G. W. Miller, who took a deep interest in its welfare.

Cape Porpoise.—This charge is being supplied on the Sabbath by Rev. O. S. Pillsbury, of Saco, as we have no resident pastor here. One person has recently begun the Christian life.

Goodwin's Mills and Clark's Mill.—Rev. C. B. Lamb is able to do his regular Sunday work, preaching once at each place, and holding a social service in the evening. The Clark's Mill people did a commendable thing at the opening of the Conference year when they pledged money enough to cover their running expenses and to pay all their benevolences in full, except missions, and every dollar of that apportionment will be paid. Would that other churches might "go and do likewise!" B. C. W.

EAST MAINE CONFERENCE

Rockland District

After a two weeks' absence, we find letters awaiting us from various parts of the field.

Friendship.—Rev. C. F. Butterfield writes of three weeks of special meetings with good results. The church was quickened, and five persons began the life of Christian discipleship. Rev. Messrs. Lombard, Atwood, and Collins rendered efficient and evangelistic aid by the sub-district plan. A meeting for young men conducted by Rev. J. E. Lombard was a valuable feature of the meetings. During the Week of Prayer the three churches united in revival services, and a fine interest prevails.

Wiscasset.—Three weeks of extra meetings have been held and a good spirit was manifested. Such services held with a zeal for God are bound to tell for a stronger life. The material interests of the church are an object of special effort by the ladies. A successful sale and supper have made glad pastor and people. Nowhere are the ladies of the society more commendable for heroic effort than in Wiscasset. Christmas was appropriately observed. The children's concert was enjoyed exceedingly. The people kindly remembered the pastor and his wife with tokens of high esteem. A reference in Rev. G. G. Winslow's letter should be given verbatim: "We are greatly favored by having Bro. Day with us. He is punctual at the public and social services. His earnest prayer and faithful testimonies are an inspiration."

Neuralgic Pain!
Rheumatic Pain!
Instantly Relieved by
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Damariscotta.—A cheering letter from Rev. C. H. Jonhonnott speaks of closing a five weeks' campaign with a roll-call on the first day of the new year. It was a time of unusual interest. The special meetings have been of great value in strengthening the church, and seven have begun a new life. On Christmas Sunday, at the close of the sermon at the Mills, four persons stood and expressed a desire to be Christians. This makes fifteen who have asked the prayers of God's people in the series of services that have been held through a course of many weeks on this charge. Revs. A. J. Lockhart, of Pemaquid, and E. S. Gahan, of Round Pond, have assisted Mr. Jonhonnott. Union services were begun with the Week of Prayer. Good results are expected.

Lincoln Day.—You are preparing to observe the day, brethren? I hope so. Do not fail to send to the secretaries of the Freedmen's Aid and Southern Education Society for helps, maps, programs, etc. Make the most of the day. It means patriotism and Christian education. Let every church observe the day, Feb. 12, and let us get the full apportionment for this splendid church activity.

Superannuates.—Oh, dear! What can the matter be? What can "Frank Leslie" mean? Is he sensitive as a wheel? And has he been touched? Who'd 'a' thought it? Well! Well! But what has that irrelevant cry about "my" increasing pastoral claims to do with the superannuates' collection, to which we called attention? "Brothers, you may be a little chagrined by a note of comparison in the report of ["Frank Leslie"] in ZION'S HERALD of Dec. 28]. You have worked hard, and, lest you be discouraged, this ought to be said." We rejoice with our confreres that the nominal claims on that district average so much more than on our own, but we are sorry that the actual re-

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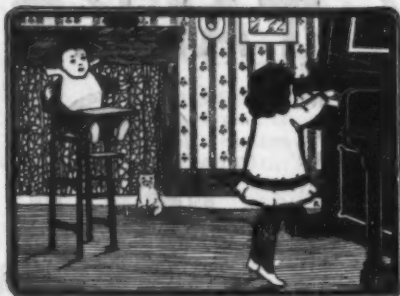
celpts average so much less over there than on the Rockland District. We are sorry that the deficiency in pastoral claims Down East is more than 127 per cent. greater than on our own district. This is not a reflection, but a mere statement of fact, which may be an encouragement to nobler endeavor on our own district, and an inspiration to F. L. to keep pushing. Some one has said: "The irrelevant is impregnable." So it is so far as the main question goes. We have looked at F. L.'s irrelevancy for fear that some one might think our little district was going to the bad, and that that *seemingly* (!) *innuendo* had force in it. As you know, hardly a charge has cut the claim since we came to the district. As you know, the seeming discrepancy last year was through inability to secure regular pastoral supplies. It still stands that our district, with its 36 charges, counting three that had no pastor, totaled nearly 27 per cent. more for superannuates than the other district with its 42 charges. It further stands that for the general benevolences of the church our district, though so much smaller, raised a total of nearly 14 per cent. more than the other district. "Now I reckon [F. L.] will think better of us. But he was only stimulating his men to heroic effort, and that is all I want." It still stands that we have not yet done all we ought to do as a district, and that each one of us should make his best endeavor to get his charge to measure to the full call of the church. Shall we not do it? Shall we give you again the apportionments? With the pastoral claim as a base: For Missions, 8½ per cent.; Church Extension, 2 per cent.; Freedmen's Aid, 2 per cent.; Education, 1½ per cent.; S. S. Union, Tract, and American Bible Societies, each ½ per cent.; Superannuates, 2½ per cent.; Bishops, 1½ per cent. Let us be satisfied with nothing short of the full. T. F. J.

NEW HAMPSHIRE CONFERENCE

Dover District

Dover.—The Christmas services at St. John's Church had some very pleasing and valuable features. The chorus choir rendered excellent music, and the sermon by the pastor, Rev. E. S. Tasker, was both interesting and helpful. The church and Sunday-school responded generously to an invitation to bring food supplies for Christmas distribution to the poor of the city. A goodly pile accumulated on the platform, and a committee distributed two big express-wagon loads on Monday morning to fifteen needy families. This bounty cheered and blessed the recipients, and at the same time taught the givers the finest of lessons. A Christmas tree and the traditional Saint brought another cheer to all. Pastor Tasker received a purse of \$75, and the superintendent,

Little folks take to the Epworth pianos



"My little girl used to stand on tip toes and pound the keys with her chubby fingers and make the baby go wild with delight," said the lady in the blue straw hat.

"I never tried to keep her away, but just let her alone. Now she is fourteen and she plays for the Junior League. She seems to be just naturally musical."

No wonder, she had everything in her favor. How could a little girl become a good piano player if she had not been allowed to get at the piano.

Think it over, and if it strikes you favorably, get a postal card and write us for the Epworth piano catalogue which explains a lot of things about how to get a satisfactory piano at a satisfactory price.

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W. H. Beede, a fine Teachers' Bible from the officers and teachers of the Sunday-school. Mr. Beede was continued as superintendent for 1905.

Newfields.—Christmas here was a season of great gladness because of the abiding of the gracious power of revival. The children had their tree Monday, and on the Saturday following the church held a watch-night service. New Year Sunday 6 persons were baptized and enrolled as probationers, and in the Sunday-school session several children indicated a desire and purpose to become disciples of Jesus. In the evening great interest was manifested, and one strong man, with sober, earnest speech, cast in his lot with the people of God. The watch-night was a "night much to be observed unto the Lord;" its memory will abide in the church at Newfields. Pastor Miller, though toiling hard, is full of good cheer and courage.

East Kingston.—Under the labors and care of Rev. John L. Cairns, there is here a steady increase in attendance at public worship and Sunday-school. Christmas brought a purse of \$80 to Mr. Cairns. A beautiful school building has recently been completed at East Kingston. It is to be known as Brown Academy, in honor of a generous benefactor. The opening and dedicatory exercises occurred Friday, Jan. 13, in which Pastor Cairns had part.

Kingston.—Revival meetings were arranged for the opening week of the new year. Presiding Elder Sanderson and several of the neighboring preachers were to assist the pastor, Rev. Noble Fisk. The principal of Sanborn Seminary, Kingston, Rev. Dr. Kemp, preached to a good and attentive company the Sabbath preceding. Attendance during the week was greatly hindered by the storm. The service of praise was led by Mrs. Lulu Fisk Kimball. An earnest spirit of devotion and prayer was manifest. It is yet too early to report results. At Christmas the child life of the church had generous recognition and in connection with a well-laden tree the pastor and his wife received a well filled envelope which was most kindly appreciated.

Somersworth.—The new year opened auspiciously with High St. Church. Rev. A. E. Monger continues his forceful service and wins his way to the hearts of the people. The congregations, morning and evening, are increasing. In Sunday-school work the pastor and the superintendent have been making special effort with most gratifying results. The Epworth League has charge of the Tuesday night service. Recently the League held a meeting at the home of one of the "shut-ins" of the church, which proved an hour of precious inspiration. In December the Ladies' Aid Society held an annual sale—a pleasant social affair, which also enriched the treasury by nearly \$200. A spirit of enthusiastic activity seems to prevail in this church.

Merrimacport.—For the winter the congregations here are well sustained this year. The pastor, Rev. A. M. Shattuck, received one into full membership recently. The class-meeting interest is maintained, and the Junior League is doing good work. The Sunday-school, E. L. Jewell, superintendent, is prosperous. Christmas was duly observed, and the pastor and his wife were kindly remembered with a purse of money. O. C.

Concord District

Piermont.—Rev. E. J. Canfield, our earnest pastor in this charge, which has recently become double by adding Haverhill, had a most unusual experience, Sunday, Jan. 1. This was especially so at the afternoon service at Piermont. The teachers of the intermediate classes in the Sunday-school secured the name of every pupil present, each pledging himself to serve the Lord, read the Word, and try to help others to find Jesus. No urging was needed—just the invitation. At the close of the school session the pastor gave the public invitation, asking all who would follow Jesus to come to the altar. What was not his joy when every one in the house arose and came to the front! It was not an emotional service in one sense of the word, and yet it was, stirring those depths that make for eternal life. The service closed in tears, as they all united in singing, "Praise God from whom all blessings flow." Mr. Canfield spoke at a schoolhouse appointment a little later, and here three arose in response to the invitation.

Haverhill.—Rev. E. J. Canfield's morning ap-

pointment is now at Haverhill. The results which were obtained at Piermont in the afternoon of New Year's day began at the forenoon service when Mr. Canfield preached a heart-searching sermon from Joshua 24:15: "Choose you this day whom ye will serve." The sermon was followed with an altar service. In response to the words of appeal the people came forward in large numbers, consecrating themselves to God and His service. Mr. Canfield's labors are very arduous this year, but he is meeting the demands that are made upon him with that faithfulness which brings about results.

Lyman.—After much hard work, patience and perseverance, a new tint has been put on the color of things in this charge. The new leaf was turned with the new year—a very promising omen. The new furnace was put into place during Christmas week, and the church open for services New Year's day. Previous to that it was necessary for a time to hold meetings in the parsonage because the church was not ready for occupancy. It was therefore with great rejoicing that all saw the house of worship opened New Year's day. In the nature of the case the Christmas exercises had been postponed, and these were held in connection with the reopening. The trees were well loaded, the children gave a good concert, and everybody was delighted. It is the earnest expectation of all that the work will now go on prosperously. Rev. George Hudson, our pastor here, is well liked by the people, and is striving to the best of his ability to advance the kingdom of our Lord. The above shows how some of his efforts are being rewarded.

West Campton and Ellsworth.—Large congregations greeted the elder on both of these charges at his fourth quarterly visit, Jan. 1. All departments of work are in a healthy condition. So well are the finances in hand that the pastor is overpaid to date, while the presiding elder's claim is paid in full for the year. Both charges united in Christmas exercises and a tree at the West Campton Church, Dec. 24. The pastor and wife were remembered by the Ellsworth people with many useful presents, and by the West Campton people with a beautiful volume of Longfellow's poems and \$15.85

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in cash. The pastor and wife were given a donation by West Campton people at Thanksgiving time, and their larder replenished by about \$20 worth of provisions. Rev. A. H. Drury is our pastor here, and is very much desired for another year.

Rumney.—Santa Claus was good to Rev. Wm. Magwood. He remembered this efficient worker with a purse containing \$38.50 and several other much-appreciated presents. Union services have been in progress in this village, our people uniting with the Baptists. It is yet too early to say much about the definite results. Our work is prospering, and several are soon to be taken into the church.

West Thornton.—Rev. A. H. Reed has reason to be encouraged over the work at this place. Everything is in excellent shape, with bright prospects for the future. The services are well attended and the spiritual interest is good. This is especially manifested in connection with the cottage prayer-meetings that are held in various parts of the town. The children of the Sunday-school acquitted themselves excellently with their Christmas exercises, much to the gratification of all. Mr. Reed and his wife were handsomely remembered by the people, being given a generous purse of money and various other gifts. The generosity of this people and the kindly feeling which they entertain toward their pastor may be estimated when it is stated that during the past few weeks the presents that have been made at the parsonage amount to over \$70. Much praise is bestowed by those in charge of the work here upon the efficient labors of the Ladies' Aid and Ladies' Auxiliary societies. Rev. Mr. Reed is unanimously requested by the quarterly conference to remain here another year.

Cotebrook.—Rev. W. B. Locke, our pastor at this point, was generously remembered at Christmas time by his parishioners, who took this as one of the methods of showing their appreciation for his good work. The general condition of the charge is excellent.

Weirs.—The Christmas exercises here were well attended and well carried out. Rev. and Mrs. G. W. Jones were made the recipients of gifts from their people, by whom they are held in high esteem. Mr. Jones is now restricted to his home with a hard case of measles.

Personal.—Although having so many charges under his care, the presiding elder still has none. This he generally remembers about Christmas time. Rev. G. M. Curl, the presiding elder of this district, was not entirely forgotten this year, however. The people at Weirs, where he is residing for the winter, thought of him and his wife, and at the Christmas exercises presented them a beautiful large rug—an action which was much appreciated.

E. C. E. D.

Manchester District

Claremont.—Mrs. Francis L. Quimby, of Claremont, quietly celebrated her 80th birthday, Jan. 8. Her husband and six children—Irvin W., of West Unity; Mrs. John M. Howes, of Claremont; George E., of Claremont; Lewis J., of Clinton, Mass.; Rev. Herbert F., of Canaan St.; and Emerson A., of Claremont—were all present, also her son-in-law, three of her daughters-in-law and seven of her grandchildren. At the first part of the celebration all of the above-named except Irvin W. and his wife attended church and listened to a practical ser-

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neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Paimettona (Palmetto Berry Wine). Every reader of ZION'S HERALD can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Co., Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health and be freed from catarrh, rheumatism, back ache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

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mon by Rev. C. C. Garland. Mr. and Mrs. Francis L. Quimby have been married fifty-five years, May 22, 1904. As stated above, they have six children, also eighteen grandchildren, and have never lost a child or grandchild by death. They have taken, read and enjoyed ZION'S HERALD for many years.

VERMONT CONFERENCE

St. Albans District

Bakersfield.—The ladies of the church—how often we have to put it that way—have been busy, as usual, raising the funds for a new organ, for reseating the League room, beautifying the walls, etc., securing some \$400. The pastor, Rev. Jacob Finger, who is active in every good work, has an invaluable helper in Mrs. Dr. G. B. Hyde; for, though she cannot walk, she knows how to get other people to walk, and so to push what is undertaken to a successful issue. Mr. Finger was presented at Christmas with a fine Morris chair and a purse of money.

Enosburg Falls.—Jan. 1 was observed as Decision Day, Pastor Hunt sending out previous to that day to his people a thoughtful, soul stirring letter. He is already busy in preparation for the coming Annual Conference.

Franklin.—The New Year was opened with impressive services. At the hour of morning worship there was a roll call of the church membership. Following this the sacrament of baptism was administered to 2 persons, 3 were received on probation, and 1 into full membership. The service was concluded with the holy communion. It proved to be a soul inspiring and uplifting hour, a blessed beginning of another year, a time when many consecrated themselves anew to God and His work. The Week of Prayer was observed with four meetings. Rev. S. Donaldson has arranged a lecture course for the pleasure and profit of his people. Dec. 13, Rev. C. S. Nutter, D. D., lectured on "American Ideas"; Jan. 10, Rev. Jacob Finger will speak on "Life in Russia"; and the series will be concluded, Feb. 14, with an address by Principal E. A. Bishop, of Montpelier Seminary, on "The Three Presidents." This charge is enjoying a good degree of prosperity, due largely to wise leadership.

Highgate.—Mrs. C. P. Taplin is just getting about again after some weeks of suffering, resulting from a fall down a cellar hatchway in the home of one of their parishioners, she opening the wrong door and not noticing her mistake until it was too late.

St. Albans.—Rev. A. C. Willey and family have been kept in their home several weeks, being under quarantine for a mild case of scarletina. We are glad to say that all are well again, and their work has been resumed. The Sunday-school and its friends, in all a large company, enjoyed a supper and social in the spacious vestry and parlors of the church, Dec. 28. This was a Christmas treat for the children,

and was in every way a successful affair. Judge Chauncy Temple and wife have gone to Florida for the winter.

St. Albans Bay.—Rev. A. C. Dennett sent out a New Year's Greeting to his people in the form of a calendar with a picture of the church and pastor on either side, and with some reflections suitable to the season.

Waitsfield.—The people on this charge observed Christmas in the good old way. Rev. F. M. Barnes was generously remembered on both parts of his charge—Waitsfield presenting him a purse of \$28, and Fayston a miniature tree on which were hung 125 ten cent pieces. Saturday afternoon at Waitsfield there was a tree for the younger classes of the Sunday-school, and at Fayston a tree for all on Monday night.

Waterbury.—Christmas on this charge was observed in the orthodox way. On Monday evening the church was well filled with people attracted by the singing and speaking of the children and to rejoice with them in the unloading of a fruitful tree. A rich cluster of fruit in the form of 46 dollar bills fell to the pastor and family—a gift highly appreciated.

Fayston.—The golden marriage anniversary of Mr. and Mrs. Oxro D. Bragg, of Fayston, was celebrated Jan. 9. Their pastor, Rev. F. M. Barnes, of Waitsfield writes: "Mr. and Mrs. Bragg have been life-long residents of this vicinity, members of the church of long standing (he a steward for many years past), and neighbors highly esteemed. A company of 150 friends met at their home Jan. 9, to do them honor and leave numerous tangible marks of affection."

West Enosburg.—Good news comes from both appointments on this charge. God has blessed the labors of the pastor, Rev. W. E. Newton, and those associated with him, in the salvation of many souls. Jan. 1, at North Fairfield, 27 persons united with the church on probation, and others will unite later. During the meetings which were held for three weeks 40 persons presented themselves as seekers, several of these living within the bounds of other charges. Special services began at West Enosburg, Jan. 1, and are still in progress. At the time of this writing (Jan. 12), 24 had come forward as seekers. Rev. O. E. Newton, of Alburgh, father of the pastor, and three laymen from Sheldon have given efficient help in this work. We find great pleasure in penning these facts.



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and rejoice with our brother in the victory God is giving him.

Personal.—Death is a busy reaper. Rev. H. A. Bushnell, a superannuated member of the Vermont Conference, has passed to his reward. Living in Massachusetts, his body was laid away in his native town, Georgia, Vt. The funeral services were held, Dec. 24, in which several pastors assisted.

Mrs. H. A. Lyon, one of the older members of the church at St. Albans, was buried on the same day.

On Dec. 29 the funeral services of Mary Malcom, wife of Rev. W. D. Malcom, were held in the home at St. Albans, conducted by Rev. A. L. Cooper, D. D., assisted by Revs. S. Donaldson, C. P. Taplin, and W. S. Smithers. Her life was full of sunshine, and all felt that she was meet to be a partaker with the saints in light. Mr. Malcom is feeling the infirmities of age, but finds God's grace sufficient. RUBLIW.

NEW ENGLAND CONFERENCE

Boston District

Boston, People's Temple.—The many friends of this church in New England and throughout the connection will be gratified to learn of the encouraging work for the year. There has not been a Sunday for nearly three months in which several have not united with the church; and, even better than that, hardly a week passes without conversions in the regular services. The pastor's wife has a Bible class of more than 60 young men. The quarterly conference has unanimously invited Rev. Dr. Crane back for the next year. Everything is prosperous without a "boom."

Upton.—Rev. Ernest L. Mills has been cordially invited to remain for a fourth year. This church thus offers to break its record, and have a pastor more than three years. Reason for this is found in the results of excellent service rendered by the pastor and his wife. During the past three years the church edifice has been put in thorough repair and special rooms fitted up for the Sunday-school, which has been graded and has all the departments under one superintendent. Growth in attendance has been marked, reaching its largest, Jan. 8. An auxiliary W. F. M. S. has been organized, which has 43 members. Mrs. Mills has 22 members in a mission study class. The pastor opened the year with a strenuous day, preaching in the morning, teaching his Sunday-school class, and calling on 110 families and leaving 160 special greeting cards, closing the day with preaching at a union service in the Congregational Church. This church has two Junior Leagues, each taking a special course of study, and each having a King's Herald Band.

Charlton City.—The church building has been moved and thoroughly renovated. Mr. and Mrs. Edward Akers, in exchange for the old site, have generously given the new one and furnished money for moving and improving the edifice. Among the improvements are very pretty rooms for all church work, a new furnace, new stoves, carpets, chairs, tables, and electric lights for the entire building. The cost has been about \$8,000. The people are united over this new movement, and with the pastor, Rev. Geo. H. Rogers, are happy with their new house of worship and improved possibility of usefulness. The dedication took place, Dec. 30, and was very fully reported in the Worcester Telegram. Miss Lena Rich presided at the organ. The presiding elder, Dr. W. T. Perrin, offered prayer. The sermon was preached by Dr. Charles A. Crane, of People's Temple, Boston, from the words in Romans 6: 15. At an early evening hour a banquet was served, the entire expense of which was borne by Mr. Akers. After-dinner speeches were made by Dr. Perrin, Revs. W. H. Adams and J. W. Fulton, Mr. A. B. F. Kinney, Deputy Sheriff J. W. Hunt, and Messrs. Edward Lathe, Edward Akers, and H. H. Hemenway, the Sunday-school superintendent. Solos were sung by

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Miss Bessie Vincent and Mrs. Geo. H. Rogers. The latter is president of the Epworth League. Mrs. Akers is president of the Ladies' Aid Society. An interesting incident of the day was the presence of four persons who were present at the dedication fifty years ago—Mrs. S. L. Carpenter, Messrs. Edward Lathe, F. Marshall, and Elmer Partridge. The occasion was graced by guests and friends from Southbridge, Worcester and Boston.

Jamaica Plain, St. Andrew's.—Rev. J. H. Thompson issued an interesting mimeographed letter at New Year's time, in which he called attention to the events of recent weeks, and gave greeting and a cheer for the opening year. A very happy letter.

Hyde Park.—About Christmas time the people of this church gave Rev. L. J. Birney a fine large roll-top desk and a purse of gold. To Mrs. Birney was given a beautiful hand painted china vase. These gifts are testimonials of the high esteem in which both pastor and wife are held, and show appreciation of the excellent service rendered by them. Miss Elizabeth Stearns presented the gifts.

Cambridge District

Newton.—Mr. and Mrs. A. G. Barber, of Newton, celebrated the 25th anniversary of their wedding, Saturday evening, Jan. 7. One hundred of the employees of the Globe Optical Co., of which Mr. Barber is president and treasurer, called at the house and presented a solid silver tea-service; while on Monday evening the Newton friends brought their congratulations and gifts.

Lowell, St. Paul's.—The Sunday-school had a delightful Christmas party, Monday evening. Large trees were loaded down with gifts for all. Jan. 1, the pastor, Rev. George B. Dean, received 10 in full membership. Meetings were held during the week following, the pastor being assisted by Rev. Mr. Hilles, Rev. Mr. MacCormac, and Rev. C. E. Estey. It was much to be regretted that the week was one of the stormiest of the winter.

Lynn District

Haverhill, People's Church.—The revival service in this church under the leadership of the pastor, Rev. E. C. Bridgman, assisted by the Conference evangelist, Rev. F. K. Stratton, D. D., have been greatly blessed of God, and, as a partial result, on Christmas Sunday 14 were received on probation, and on New Year's day 6 more were added to the list, 4 were baptized, 4 received from probation, and 1 by letter. The spirit of deep religious life seems to remain with the church. More probationers will follow as the result of this work. The pastor and family were very kindly remembered by this appreciative people. Good things for the home and a purse of money were among the gifts.

Peabody.—During a part of December, union revival meetings were held by the Methodist and Baptist Churches, which were very interesting and profitable. Rev. William J. Cozens, the evangelist, preached afternoon and evening for two weeks. Some were led to accept Christ as their Saviour, and many were helped to devote their lives more fully to God. At the closing meeting of the series resolutions were adopted highly appreciative of Mr. Cozens' work, and of the sweet singing of Miss S. Josephine Wing, who proved a helper indeed in this campaign. Rev. Jerome Wood is the pastor of the Methodist Church.

Salem, Lafayette St.—Letters have been received from Rev. N. B. Fisk, who is in Texas for his health, giving an interesting account of his journey from ice-bound New England to a land where violets were picked on New Year's day. Both Mr. and Mrs. Fisk are getting rested from the effects of the long trip, and he hopes to receive much benefit by the change. Rev. M. V.

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East Boston, Orient Heights.—Rev. G. Edgar Folk, of Orient Heights, occupied the pulpit of Main St. Church, Nashua, N. H., on Sunday, Jan. 8. The people were delighted with his able and helpful sermons.

Medford, First Church.—Rev. Frank T. Pomeroy is conducting special revival meeting. He has been assisted by Mr. and Mrs. Kernohan (the latter a very effective gospel singer), a group of Gospel workers from the Gordon Training School, and Rev. Dr. T. C. Watkins, a former pastor.

North Andover.—Mrs. E. S. Edmunds, secretary of the official board, writes: "Rev. George E. Sanderson is recovering from a severe illness, induced, we believe, by overwork since he came to this parish. The labors of Mr. Sanderson and his efficient helpmate have been arduous and unceasing since they came among us. The auditorium of the church has been thoroughly cleaned, the old carpet having been replaced in part by new, and the vestry completely renovated. The exterior of the church and the fence have been repaired and painted—improvements which have been needed for some time. Not content with simply repairing, Mr. Sanderson evolved the idea of a new parsonage, which is well on the way toward completion, and will be ready for occupancy about the first of March. The congregations are excellent, the Sunday-school is in a flourishing condition, and the interest in all other departments of the church, general. Santa Claus remembered Mr. and Mrs. Sanderson with a sum of money, a handsome rug, and other gifts." N'IMPORTE.

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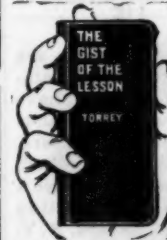
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New England Methodist Historical Society

The annual meeting was held on Monday last. An address was given by Rev. Luther T. Townsend, D. D., upon "God and the Nation: Retrospect and Prospect." In this he discussed the indications of the divine Hand in our country's history, particularly during the Civil War and the period of the late war with Spain and the following conditions. It was patriotic, clear, powerful, and called forth the heartiest response. He was followed by Rev. William F. Warren, S. T. D., now Dean of the School of Theology of Boston University, who gave a most tender and beautiful tribute to Hon. William Claflin, the first president of the Society, and also president at the time of his decease.

A number of members were added to the Society, and provision made for the celebration of the 25th anniversary in May next.

The librarian reported having completed the cataloguing of all the books, periodicals, papers, and part of the pamphlets of the Society. There are now 3,550 books on its shelves, besides 550 duplicates. During the year 2,447 additions of all sorts have been received. The largest contributor was Bishop Mallalien

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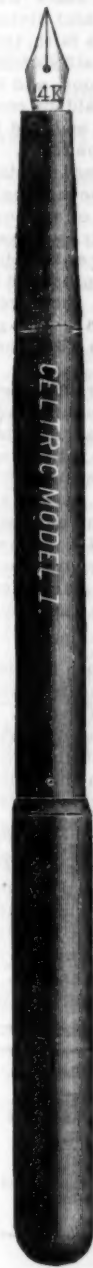


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— 265 pieces, among them some very valuable photographs; from estate of J. W. Dale, of Robert Clarke & Co., Cincinnati, 140 pieces; also contributions from Hon. Henry Cabot Lodge, U. S. Government, Prof. W. N. Rice, D. D., Mr. Geo. C. Ray, and 53 others. Portraits of Dr. Frederick Upham and wife have been donated by the family of Dr. S. F. Upham. Three large cases of duplicates containing about 1,000 pieces have been sent for exchange to Drew Theological Library, and 621 pieces given to Boston Public Library.

The treasurer has received the bequest of Mr. James A. Woolson, \$1,000, which is added to the permanent fund. He has received \$229.01, mostly membership fees, during the past year, and reduced the debt with which the year began, \$1.01. The debt is now \$95.86. The assets in cash investments are \$2,000.

The following officers were chosen for the ensuing year: President, Hon. Edward H. Dunn; vice-presidents, Rev. Dr. L. B. Bates, Rev. Dr. Ammi S. Ladd, Rev. Dr. Daniel C. Knowles, Hon. Wm. P. Dillingham, Hon. Phineas C. Lounsbury, Rev. Dr. Micah J. Talbot; recording secretary, Rev. Dr. Joseph H. Mansfield; corresponding secretary, Rev. William H. Meredith; treasurer and librarian, Rev. Dr. Geo. Whitaker; historiographer, Rev. Geo. H. Spencer. Board of directors, *ex officio*: all the foregoing officers, with Bishop Mallalien, Bishop Hamilton, Rev. Dr. W. F. Warren, Rev. W. D. Bridge, Mr. David Floyd, Rev. Seth C. Cary, Rev. Dr. David H. Ela, Rev. Dr. William R. Clark, Rev. Dr. Charles Parkhurst, Rev. Wm. J. Hambleton, Rev. John B. Gould, Mr. Roswell S. Douglass; by election: Rev. Dr. Franklin Hamilton, Rev. Dr. Geo. S. Chadbourne, Rev. Dr. N. T. Whitaker, Mr. Albert B. F. Kinney, Rev. Geo. F. Durgin, Rev. Dr. W. T. Perrin, Rev. Dr. John D. Pickles, Rev. Dr. Wesley O. Holway, Rev. E. F. Holway, Rev. Dillon Bronson, Rev. Dr. Geo. Skene, Rev. Dr. C. F. Rice, *ex officio*, John L. Bates, Rev. Dr. John W. Lindsay, Robert F. Raymond, *ex officio*, on library, Dr. W. F. Warren (chairman), Rev. Franklin Hamilton, Mr. C. R. Magee, Hon. John L. Bates, and Rev. Dr. George Whitaker *ex officio*; on paper and essays, Rev. Dr. Geo. S. Chadbourne (chairman), Hon. A. S. Roe, Rev. Dr. L. B. Bates, Rev. Geo. H. Spencer, and Rev. Wm. H. Meredith; on finance, Hon. E. H. Dunn (chairman), Mr. Everett O. Fisk, Mr. David Floyd, and Rev. Dr. Geo. Whitaker, *ex officio*.

CHURCH REGISTER

HERALD CALENDAR

Union Fr. Mtg., Concord and Manchester	Jan. 30-31
Dists., at First Church, Manchester,	
Norwich Dist. Min. Asso. at Willimantic	Feb. 6-7
Ep. League Mtg. Convention, Middleboro,	Feb. 7-8
Providence Dist. Fr. Mtg., Woonsocket, R. I.,	Feb. 13-14
New Bedford Dist. Min. Asso., North Dighton,	Feb. 20-21
Augusta Dist. Conf. at Oakland,	Feb. 23-March 1

POST OFFICE ADDRESS

Rev. I. H. W. Wharf, D. D., Tupper Lake, N. Y.

Marriages

PURNELL — MACPHERSON — At People's Temple, Boston, Jan. 11, by Rev. Charles A. Crane, William E. Purnell and Euphemia MacPherson.

PERKINS — GAY — At People's Temple, Boston, Jan. 13, by Rev. Charles A. Crane, Warren J. Perkins and Beatrice L. Gay.

ENGLUND — FLETCHER — At People's Temple, Boston, Jan. 14, by Rev. Charles A. Crane, Andrew W. Englund and Mildred E. Fisher, both of Peak's Island, Maine.

ANNUAL MEETING BOOK COMMITTEE.

— The Book Committee holds its annual session for 1905 at 150 Fifth Ave., New York, Wednesday, Feb. 8; opening session at 10 a. m. The Eastern and Western sections hold separate meetings the day preceding at 2 p. m. in same place.

W. F. WHITLOCK, Chairman.

A. S. MOWBRAY, Secretary.

W. F. M. S. — Miss Livinia I. Dodge, who has lately returned from the Azores, has been engaged by the Itinerary committee as organizer and speaker for auxiliaries and Young People's and Children's Societies. Miss Dodge is a most interesting and helpful speaker, and will illustrate her talks on foreign lands with costumes and curios. For the children she gives a Japanese Tea Party. Young People's Societies, Leagues and Bands desiring her services for entertainments, lectures, mission study classes, or for organizing, may apply to Mrs. Julia F. Small, Room 16, 36 Bromfield St., Boston, or address Miss Juliette Smith, 3 Monadnock St., Upham's Corner, Boston.

Deep Seated Coughs Cured by Allen's Lung Balsam

A Carnival of Nations

The appropriations to Morgan Memorial from the Benevolent Fraternity of Churches (Unitarian) and the Boston Missionary and Church Extension Society of the Methodist Episcopal Church, together with the rentals from the building, fall more than \$3,000 short of the current expenses of the institution. In these expenses the largest item is the interest bill on its \$50,000 mortgage.

The joint committee of Unitarians and Methodists whose names are printed below, were appointed not only to supervise the work — which is in a most flourishing condition — but to devise means whereby this annual deficit can be met, and a fund raised which will deliver the institution from the burden of its \$2,300 yearly interest bill.

After mature consideration the committee decided that a Bazar, in which every Unitarian and Methodist church in Greater Boston should have a part, would be the best means to bring both denominations together in this laudable enterprise. While our chief object is to relieve the necessities of this unique and praiseworthy example of denominational co-operation, we are convinced that if we can get every Unitarian and Methodist church in the metropolitan district to have a part in this enterprise by contributing something, and especially by visiting Morgan Memorial during the fair in large numbers, the mutual interest, information, fellowship and inspiration resulting, will also be a great blessing to every church participating.

The committee appointed to devise such a Fair reported the following, which has been unanimously approved by the joint board:

"The Fair is to be a Carnival of Nations, inasmuch as our work is among the people of all nations."

"It is to be held from Feb. 20-25, 1905."

"It is to be held in the Morgan Memorial in order to get our people to visit the place and personally inspect the great variety and excellent kind of work of the institution."

The general purpose is to have the different nations represented by booths — a booth at least for each nation. Some nations like Great Britain and America, will probably have several booths. Attendants will be dressed in the national costumes.

THOMAS VAN NESS GEO. F. WASHBURN
PAUL R. FROTHINGHAM HENRY T. BECRIST
H. G. MITCHELL C. E. J. KIMBALL
E. O. FISK COURTENAY GUILD
J. H. MANSFIELD SUMNER H. FOSTER
E. J. HELMS, Secretary.

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1905 JULY 1905

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OBITUARIES

" Dear human presence, lifted from our view
To that bright haven, the home-land of thy
heart,
Whose tranquil skies thy happy spirit knew —
Death cannot shut thee from our lives apart.

" For still through all the muck of mortal air
Shines the remembered glory of thy face;
And faith is bold to find and claim thee there,
Where the dear Lord has called thee to thy
place.

" And still we deem thy gracious soul must
keep
Its tender care, its thought serene and high;
And love but change to grow more strong and
deep,
Where endless years in endless joy go by."

Dunton. — Mrs. Martha J. Dunton was born in Westport, Maine, Feb. 11, 1820, and died in Wiscasset, Maine, Nov. 24, 1904. She was the daughter of James and Mary McCarty, of Westport.

In her youth she professed faith in Christ and became a member of the Methodist Episcopal Church in Westport. During her long life she was loyal to the church of her choice. The messengers of the Gospel always found a hearty welcome to her home. She was educated in the schools of her native town and in the Seminary at Kent's Hill. April 17, 1848, she was united in marriage with Manson C. Dunton, of Westport, where they resided until Mr. Dunton was removed by death. Ten children were born to them, three of whom died in early life, two sons were lost at sea, and, recently, one daughter was taken from her family to her final rest. Four survive: Mrs. Theresa Garvin, of Boston, Mass.; Mrs. Thomas McLaughlin, of Westport; Mrs. William D. Blake, of Wiscasset; and Capt. James F. Dunton, of Bath.

Possessed of a clear intellect and sound judgment, she was ever capable of giving the advice that was frequently asked of her. Through her severest trials her faith in God never wavered. She bowed beneath the rod and said, "Thy will be done." To all worthy charities she quickly and generously responded. Her love for children was a part of her life. When, because of illness and the infirmities of years, she would notice no one else, the little child would receive a ready response.

Mrs. Dunton's last years were spent in the home of Mrs. Blake in Wiscasset, who, with a daughter's unfailing love, ministered to her every need. On Thanksgiving morning, sweetly as an infant falls asleep, she passed to join loved ones gone before. W.

Blakelin. — Simon Blakelin was born in Charlotte, Maine, May 13, 1838, and died in Lawrence, Mass., Dec. 5, 1904.

Mr. Blakelin came to Lawrence in 1856, where he held a position as watchman and overseer in the employ of the Atlantic Mills until October, 1861, when he enlisted in the First Massachusetts Cavalry. He fought bravely in every engagement of his regiment, received a severe sabre wound in the head and shoulder at the skirmish at Parker's store, was captured, and endured sixteen months' imprisonment at Belle Isle and in Andersonville. He was paroled April 1, 1865, some three months before the expiration of his enlistment, having experienced unusual hardships both on the battle field and in prison, and having endured all with that same undaunted heroism and patience, and with that same tender sympathy for the weaker comrade, which those who knew him best would expect of Simon Blakelin. Of the

many mourners who attended his funeral none spoke more eloquently than Comrade Charles M. Smith, of Worcester, who was with him in Andersonville.

On returning to Lawrence he served for a time on the police force of the city, becoming captain. He served as street commissioner from 1870 to 1873, and was re-elected in 1878, but resigned the position to become superintendent for the Essex Company at Lawrence dam and in charge of the gates at the upper guard locks, serving in that responsible place until his death from a continued attack of locomotor ataxia.

Converted in Garden St. Church, and for a number of years a trustee in Parker St. Church, Lawrence, he has left a name in and out of the church for integrity and unflinching faithfulness.

The funeral services were held from Garden St. Methodist Episcopal Church, and were in charge of the pastor, Rev. A. J. Northrup, who was assisted by Rev. J. P. West, pastor of Parker St. Church. Rev. John Pickles, Ph. D., of South Boston, former pastor and intimate friend, gave the memorial address. The members of the Essex Company, with the employees, attended the funeral in a body. The police force also was represented. There are few men who have commanded the profound respect which was given to Simon Blakelin both in life and at his death.

He leaves a wife, a son, and two daughters. N.

Gray. — Allen F. Gray was born Feb. 11, 1879, in North Anson, Me., and died in La Junta, Col., Dec. 5, 1904.

The many friends, especially old pastors and families, who were acquainted with Mr. and Mrs. Stickney Gray, of North Anson, will be pained to learn of their great sorrow in the loss of their son, "Allie," who after a noble fight for seven years with tuberculosis, at last succumbed to its ravages.

Mr. Gray was a bright young man, clean in life, possessed of a good business instinct, of pleasing personality, and very highly esteemed by all who knew him. He made friends wherever he went, and never betrayed the confidence placed in him. The disease first manifested itself seven years ago. He sought health two years later in Aiken, S. C., and a year later in Colorado, where he resided up to his death. He was feeling much better, and expected to return to Maine in the spring. The suddenness of the death has been a great blow to the stricken parents, brothers and sisters. His father professed Christ in May, and his mother has many years been a stanch member of our church. They know in whom to trust, and find comfort in their faith, but they need the prayers of the whole church. H. S. R.

Towle. — Mrs. Caroline M., wife of William J. Towle, of South Franklin, Vt., after a long and painful illness, passed peacefully away to the home and rest that remaineth for the children of God, Dec. 20, 1904, upon her 66th birthday.

The subject of this sketch was the daughter of the late Lathrop and Lucy Marsh, a prominent family in this community, and was born, Dec. 20, 1838. She was one of five children — four daughters and one son — and was the first to be removed by death.

March 5, 1857, she was united in marriage with William J. Towle, and went to live with him on the ancestral farm. Three children were born to them — Reuben M., Julia L., and Carmel L. The daughter, a most estimable young lady, died at the early age of nineteen years, leaving a great vacancy in the family and home.

Soon after her marriage Mrs. Towle consecrated heart and life to the Saviour, and joined the Methodist Episcopal Church in this place, along with the rest of the family. She was ever an earnest, devoted, Christian woman, faithful in church and Sunday-school, and was a worthy member of the Woman's Foreign Missionary Society since its organization in this place. She was quiet in deportment and life, but ever solicitous for the best welfare of those around her. Her home was the favorite stopping place for God's ministers, and she was always desirous of doing what she could in her Master's service. Truly, "her husband trusted in her, and her children rise up and call her blessed."

She had usually enjoyed good health, but suddenly, the last of July, she was prostrated with rheumatic fever in an acute form, from which she suffered greatly. The best of care and attention was given her, but despite all that could be

done, after becoming somewhat better, would suffer a relapse, and after several of these her system became too much enfeebled to rally again, and a few days previous to her death she went swiftly and surely down to the river's brink, and on the morning of Dec. 20, peacefully passed over to be forever with the Lord and the great company of the redeemed.

Thursday, at 11 o'clock, the funeral was held at the house, where a large company — nearly all of whom in some way were connected with the family — assembled to pay their last respects to one whom they had so long known and respected. The pastor, Rev. A. W. Ford, assisted by Rev. S. Donaldson, of Franklin, spoke loving and helpful words to all assembled. The two sons and two nephews were the bearers, a male quartet furnished excellent music, and there were beautiful floral offerings. The interment was in the cemetery but a little distance away, where she was laid beside the daughter who had passed on before to the better land. E. S. T.

Briggs. — Joseph Briggs, of Paris, Maine, was born, Sept. 1, 1828, and died, Sept. 14, 1901. His parents were Joseph and Susan Briggs.

Mr. Briggs had no permanent home except in his native town, where he was favorably known during his entire life as a faithful citizen and devout servant of the Saviour he earnestly loved. He was educated in South Paris and Hebron Academies, and became an excellent teacher. He was a farmer and mason until failing health led him to sell books. His mind was pure and rugged, consequently he had a warm appreciation for solid literature. Things light and cheap did not appeal to this strong man, who was like an oak in character.

Mr. Briggs loved music, and read it with ease. He enjoyed the best new tunes, but kept a love for solid old hymns and grand minors now too rapidly passing. "Am I a soldier of the cross?" became a part of his own rich experience of militant Christian life. For him there were grand victories to be won in faithful living. He was so strong, so robust in his faith, that his friends noted the natural quality of his piety. The Bible was his greatest book, and he quoted Scripture freely. By the aid of comments by Adam Clarke or Barnes, he loved to search the deeper mysteries of divine truth.

Heaven seemed nearer by the recent passing of a loved daughter to the invisible heavenly throng. Lulu Briggs, at 22 years of age, one evening when stars shone brightly, was permitted to be the centre of a rarely entrancing death scene. All the family circle promised to meet her in heaven, and joined in the Lord's Prayer. The dying girl sweetly said: "It is all right, papa," and was quickly gone while they sang.

Mr. Briggs was gifted in prayer and testimony, and is greatly missed in church and schoolhouse meetings. On his last Sunday morning he repeated reverently the 23d Psalm, and added: "Yes, we shall not want." His death, so sudden and triumphant, causes his loving wife and children to mourn, but they rejoice in his noble character. His widow, Mrs. C. A. Briggs, was a faithful companion. He also left a son, Frank, and a daughter, Mrs. Julia E. Abbott, whose poems are favorably known.

Butler. — Mr. Charles Butler was born in Shelton, Vt., Feb. 25, 1827, and died in Charlestown, Mass., Dec. 15, 1904, in the 78th year of his age.

When twenty-one years old the deceased came to East Boston, and after remaining there a short time removed to Charlestown, which was his home till his death. He early engaged in the teaming business, and followed it through life. God prospered him in business, and it was our brother's delight to use the money thus gained in helping the deserving poor and various benevolent institutions. The exact amount of his benefactions cannot be known, for he was a very modest man, and never sounded a trumpet when he gave to charity.

Mr. Butler was married when a young man to

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Miss Sybel Colton, in Sheldon, Vt., and this couple lived together as husband and wife for about half a century. Her soul, like that of her husband, overflowed with benevolence; and they saw eye to eye in all their efforts to alleviate distress, to feed the widow and orphan, and to help the young to obtain an education. She passed to the better land a few years ago.

Mr. Butler joined the Methodist Episcopal Church in early life, and, removing to Charlestown, united with Monument Square Church, becoming one of its first members. Almost all official positions in the society he acceptably filled—Sunday school superintendent, steward, trustee, treasurer for twenty-seven years. For many years he was the largest giver in the church to current expenses and benevolences. It was with great regret he saw the society disbanded, and the church building in which he had worshiped so many years torn down. With many other members of Monument Square he united with Trinity Church, of which church he remained a consistent member till his death.

The Sunday before his departure he attended preaching services morning and evening, but on Monday blood-poisoning set in, and in spite of the best medical skill and tender nursing, he passed away early on Thursday morning, Dec. 15.

His funeral was held the following Sunday afternoon at the residence, 28 High Street, and was largely attended by many business and church friends. Rev. E. T. Curnick, pastor of Trinity Church, had charge of the service, and spoke of the life beyond to which the noble Christian had gone. Chaplain D. H. Tribou, U. S. N., and Rev. J. W. Higgins, who had long known the deceased, made appreciative and helpful remarks. A mixed quartet sang his favorite hymns. The body was laid to rest in Woodlawn Cemetery.

Mr. Butler leaves a daughter and family who deeply mourn their loss. "The memory of the just is blessed." E. T. C.

Minute on the Death of the Hon. William Claflin

President Board of Trustees, B. U.

This annual meeting of the board of trustees of Boston University is deeply saddened by the death of Hon. William Claflin, who passed away, after a long illness, Jan. 5, 1905, at the ripe age of 86 years.

The bereavement of the University is peculiarly afflictive; for it was his hand that signed its charter in 1869, during his first term as Governor of the Commonwealth, and he has held the presidency of the board continuously since that date. With something of paternal interest he thus aided in establishing the University on good foundations, and has watched its growth during thirty-five years. Although detained by the infirmities of age the last few years, and unable to take an active part in the affairs of the University, he has always been a wise counselor, and has felt an unflinching devotion to all that concerned its welfare.

As a prosperous merchant of Boston, he commanded the respect of the best business men of New England. He became successively Representative, Senator, Lieutenant Governor, and Governor of the Commonwealth; and then for two terms he was a Representative in the United States Congress. During a large part of his mature life he was thus a public servant, and with unswerving integrity lived in the searching light of conspicuous place. He kept a conscience void of offence. In business and political life, in private and in public relations, he was always known as a Christian gentleman. Of clear convictions and opinions, of an impeached character, loyal and true to the humblest duties of citizenship as well as to the great interests of his career, keeping his religious principles uppermost in thought and action, he was one of our noblest and most representative citizens.

His home, especially during Mrs. Claflin's life, was the centre of a gracious hospitality that welcomed not only many of the great and

the learned, but was likewise the place where the needy and the obscure found a cordial and helpful friendship.

His friends and former colleagues of Boston University desire to express their sincere gratitude for the services he has so faithfully rendered, their profound respect for his noble character, and their tenderest sympathy for his family, in whose sore affliction they, too, beg to have a part.

Resolved, That this minute be spread upon the records of the board, and that a copy, fittingly engrossed, be sent to Mrs. Emma Claflin Ellis, whose unwearying devotion has helped to make serene and bright the last years of her father's life.

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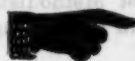
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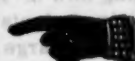
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Editorial

Continued from page 72

"The Negro and the Nation," "Self-Culture," "New Zealand: A Prophetic History," and his special courses upon "The Life of Jesus," and "Bible Study and its Results." Dr. Parks possesses marked evangelistic gifts and would prove an able and successful helper to ministers who desire to enter upon revival services.

— Bishop Thomas B. Neely and Dr. H. K. Carroll made the first stage of their journey to South America in less than one week, landing at Colon, Panama, Wednesday morning, Jan. 4.

— F. A. Arter, of Cleveland, O., has been in the Sunday school of the First Methodist Episcopal Church of that city for forty years, and has not missed being present seven times when in the city. He has been superintendent of it over twenty years.

— The *Western Christian Advocate* of last week observes: "The new Governor of Indiana, J. Frank Hanly, is a Methodist, as was his predecessor, Governor W. T. Durbin. The lieutenant-governor, Mr. Hugh T. Miller, is an active member of the Christian Church. It is inspiring to have two Christian gentlemen at the head of our State affairs."

— The *Brooklyn Eagle*, so careful and accurate, says: "Rev. Dr. J. Wesley Hill, pastor of Grace Church, Harrisburg, Pa., has been called to succeed Rev. Dr. O. F. Bartholow in the pastorate of James Church, Brooklyn. Dr. Bartholow, in April, will go to First Church, Mount Vernon, N. Y., to succeed Rev. George C. Peck, who goes to Scranton, Pa., to succeed Rev. Dr. C. N. Griffin."

— We regret to learn of the death of Rev. John Lathern, D. D., who was perhaps the most widely known and the best beloved man in the Methodism of the Maritime Provinces. In 1886 he was appointed editor of the *Wesleyan* of Halifax, Nova Scotia, the official organ of the Methodist Church of Canada in the East, and that position he held with honor and usefulness for nine years. When the editor of the *HERALD* made his first visit to Nova Scotia, he became acquainted with Mr. Lathern, and received many substantial courtesies from him.

— Dr. and Mrs. Edward G. Sanderson, of St. Paul, Minn., and Rev. and Mrs. Owen I. Truitt, of Tremont, Ill., new missionaries for Southern Asia, sailed from New York on the steamer "Zeeland," Saturday, Jan. 14. Dr. Sanderson is a member of the Minnesota Conference. He has been officially connected with the Anti-Saloon League since 1899, and since 1901 has been associate editor of its official organ, the *American Issue*. He will be editor of the *Indian Witness*, with headquarters in Calcutta. Mr. Truitt is a graduate of Illinois Wesleyan University, class of 1902, and a member of the Central Illinois Conference. He goes out to become pastor of the English-speaking church at Rangoon, Burma.

— We neglected to mention in our review last week of Prof. Thomas N. Carver's investigation of the conditions of farming in New England, that Prof. Carver is an active and honored member of Epworth Church, Cambridge, as well as of the Harvard faculty. Epworth Church is also fortunate in having as one of its most active workers Prof. Joseph R. Taylor, head of the Greek Department of Boston University. Prof. Taylor has charge of a constantly growing class in the Sunday-school, consisting now of 45 young men and women, mostly students at Harvard and Radcliffe. While large churches of other de-

nominations are active in securing the services of well-known professors from our New England universities to conduct such Bible study classes, Epworth Church has in Prof. Taylor a teacher peculiarly fitted to attract and hold the enthusiastic attention of thinking and questioning young men and women.

— Bishop Joseph C. Hartzell left New York on the steamer "Lucania," Saturday, Jan. 14, returning to the field over which he has episcopal supervision. He will first visit Liberia, and at the request of Bishop Scott will be present at the session of the Liberia Conference, at which Bishop Scott will preside, meeting Feb. 17 at Sinoe. From Liberia Bishop Hartzell will proceed to the East Coast by way of Cape Town, and will give several weeks to examining the Methodist missions in Portuguese East Africa and Rhodesia. After holding the East Central Africa Mission Conference at Umtali, he will return to the Madeira Islands to look into the work there. Thence he will proceed to Angola to hold the session of the West Central Africa Mission Conference, and to give some time to studying the needs of that point of his field. His trip thus far will have occupied about a year, so that he will reach Liberia in time for the session of the Liberia Conference early in 1906.

BRIEFLETS

We are unusually gratified in being able to present in our Epworth League Column, as the first of the special messages to the League, a very timely and helpful word from Rev. Francis E. Clark, D. D., founder and president of the United Society of Christian Endeavor.

The Bishops' Spring Conference will be held in Trinity Church, Louisville, Ky., April 26.

Because of special services so general in the churches this month, there will be no meeting of the Boston Methodist Social Union in January.

It is Bishop Thoburn who says: "The revival must be born in the soul of the pastor, and it is sure to come forth if the pastor is simple-hearted and sincere, and direct and honest and open in all of his methods."

A genuine man must take some attitude toward every question. It will not do for him to say that certain things do not concern or do not interest him. That is simply moral or intellectual skulking.

The third annual meeting of the Religious Education Association, to begin in Boston on Feb. 12 and last four days, is to be a gathering of unusual significance and importance. There are to be morning, afternoon, and evening meetings, with headquarters in Tremont Temple. Nearly a hundred distinguished speakers are advertised. The general topic is, "The Aims of Religious Education."

Nothing is lost of which we retain the memory—no good thing and no beloved presence. When you have a bottle of violet perfume you have not lost the violets from which that perfume was distilled. The most perishable part of the violets, their dead leaves, you no longer have, but you retain their finest essence.

If journalism is a trade, it is also a trust. The law of responsibility dominates it as it does other callings. The true editor pursues his high calling with reference to

a superior standard of duty. But what the public does not so clearly understand, and what a part of the public willfully neglects to regard, is the fact that responsibility for the success and improvement of journalism rests also upon the people at large. Whenever the public shows a disposition to discriminate between papers, and to support with a material appreciation any honest efforts made to improve the better class of sheets, the press responds at once to the encouragement.

The general committee of the World's Student Christian Federation have appointed Feb. 12 as the Universal Day of Prayer for Students. For nearly ten years the second Sunday of February has been observed in this way by all the national and international Christian student movements of Europe, America, Australasia, Asia and Africa. These movements now embrace over 1,700 separate Christian student societies, with a total membership of 100,000 students and professors.

Liverpool has been greatly stirred by the meetings held by Dr. R. A. Torrey and Mr. Alexander, and nearly 4,000 persons have professed conversion. The holidays interrupted the meetings themselves, but the good work went on with increasing momentum. Three hundred people came 175 miles from Cardiff on a specially chartered train called the "Glory Special." Remarkable meetings have been held in the Corn Exchange, and some of the Church of England ministers have been stirred up to hire bands and thus to draw the crowds to their own churches. Messrs. Torrey and Alexander have had the honor of being entertained at luncheon by the Mayor of Liverpool.

A prominent layman in a Western city, in remitting for a year's subscription to the *HERALD*—but too modest to permit the use of his name—thus writes the editor: "My girls, when they came home for vacation, insisted that we make our Christmas gift to them in the shape of a photograph, they to arrange the pose, etc. So when the time came they had Mrs. — and myself seated at a table as at home, and they debated as to how they should make me look *most natural*. They finally decided to pose me with my glasses on and reading *ZION'S HERALD*, the first page of which stands out in bold relief in the picture. So, you see, according to the girls' ideas, I am at my best when reading *ZION'S HERALD*."

Elsewhere we publish a report of the interesting annual meeting of the New England Methodist Historical Society. It is well-nigh impossible to give adequate credit to the present librarian, Rev. George Whitaker, D. D. We are able to bear testimony from personal knowledge of his profound interest in the library, and of his intelligent and indefatigable zeal and labor to enrich it and make its treasures available.

Very particular attention is called to an announcement which appears elsewhere under the title, "A Carnival of Nations." The subject is of unusual importance, and we urgently request our people in Boston and suburban Methodism to give it special heed. As our Unitarian helpers at Morgan Memorial are characteristically generous in support of this enterprise, our reputation as a denomination is put to the test. Let Methodists rally and do their full part in supporting this splendid work.